## A Phie XV X METHOD OF

## Christian Devotion.

Latel down in

Distances, Peditations,

PRABERS.

Fitted to the various Occasions

OFA

Religious Life.

Translated and Revised from The French of Monsteur JURIEU.

The Cwo and Cwentieth Edictor.

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## mprimatur.

Carolas Alfton, R.P.D.

Hen. Episc. Lord.

April 22. à Sacris.



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the end of all mens earing as indeed the fame, namely, the prefervation of their Life and tealth; but giperare their Stomachs or Digerious equal and a superior fever had a chemical and a chemical fever had a chemical and a chemical fever had a confined to be devoutly minded, is on should be had a a a fair the ways to come to it are but the ways to come to it are

T cannot (God be thanked)

In the land that there is any

or need of multiplying Books

of this nature, because we have

uch Plenty of them ready to

our hands: But certainly, there
may be (and, I quelfion not, is)

made great use both of their Num
ber and Diversity; for 'tis almost

the same with the Food of the

Soul, at it is with that of the Bo
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dy: the end of all mens eating is indeed the fame, namely, the preservation of their Life and Health; but neither are their Stomachs or Digeftions equal and alike, and therefore they consult their several Appetites. To be devoutly minded, is (or should be ) the end and aim of all men, but the ways to come to it are just as many, and as different, as the Tempers, Humors, Inclinations and Constitutions of men are; and therefore different Treatiles of, and Helps to, Devotion, will be always useful, if not absolutely necessary. There is a Milk for Infants in Religion, as well as in Years, and there is stronger Meat for stronger Stomachs.

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I am as well persuaded, as I can be in a Matter of this nature, that nothing ever was composed more futable to the Tempers and Affections of Mankind in general, that more confulteth the Defires and Needs of humane Nature, or is better fitted to promote an equal, regular, and reasonable Devotion, than our Book of Common Prajer: And yet this has not hindred many excellent and extraordinary Persons of our Church, both dead and living, from composing other lesser Manuals, or larger Treatifes, both for their own and for the publick Use and Service: And all of them have had their feveral Followers and Admirers; and all of them have had their bleffed Fruits: which may not only serve for

for an Excuse for putting out, but also for an Encouragement to the reading of this Treatise of Depotion, mal

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The Fame and Reputation of its Author, with the multitude of its Editions, may recommend the purchasing this Book to them that otherwise know it not; but the good Spirit it is written withal has made it dear and valuable to them that do and the good Grace of God, Lhope, will make it serviceable to all that mert with it. It is to no great purpose to account to the publick, for the Translating and setting forth this Book at this season; no Reasons will be good enough, if it do not answer the ends of a Book of Devotion; and if it do, there will be need of none. 'Tis easier for me

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able to all good People; and upon Prelumption of forme merit, to be bold to ask the Reader these few Favours, for letting him have this Book in English.

First, That neither this nor a ny other Treatife of Devotion himder his frequenting of the publick Prayers and Service of the Charch. There is a most peculiar Grace and Comeliness in those Affereblings, which, by abjenting, is deform d. And who would chuse to spoil that Beauty of Holiness, that conspires so sweetly to the raising up the Soul to God, and Forwarding Devotion ? And who would lofe the merit of Obedience, where the Commands of our Superiors in the Church are

so reasonable, the Performances so easie, and the Fruits so prositable? And lastly, who can tell the uncommon force of those collected and united Prayers; or, for a little matter, would deprive himself of the Benefit of that

Conjunction ?

Secondly, That he would use great Moderation, Prudence and Discretion, in his Judgments concerning Devotion; that he would not be vainly puffed up in his Imaginations, and think himself truly devout, when he sometimes feels within himself those Ardors, Transports and Elevations of Soul he may meet withal, in this or any other Treatise of Devotion; unless he also find himself thereby influenced to a steady, close, and constant

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of natural and reveal d Religion. For otherwise, he may chance unhappily to acquiesce in the meer Mechanism of Nature, or the light Effects of some poor, shortliv'd, accidental Cause; and missiake the impetuous Heats of Fancy, and a strong Imagination, for the benign and gentle Warmths of true Devotion, that constantly excite men to some good Performances.

Thirdly, That if he find himfelf already in Possession (as it
were) of a constant, regular and
serious practice of his Duty in every other particular, he would not
be too much dejected and disconsolate, if he do not frequentsystem and Elevations

vations of Soul he may formenines have had himself, have noticed heard of from others, and abways found in Manuals of Devotion Let him thank God for, and be comsenced with (for the prefent) what happy flare whereunco be has attained, and notice down in Sort row and Despair, for what he has not reachide The Operation ons of Grace upon the Soul sans no more the same in attrimeny. than those of Nature are upon the Body. The good Spirit of God blows (like the Wind) both where and hour it lifes ; always in Mercy where it does blow, but not in Judgment always where it bloweth not, or is absent, as to its extraordinary Influences. The Extalles of Devotion are most unquestion-

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unquestionably sweet and ravishing to them that feel them; but are certainly no farther useful than they contribute to the bettering and amending of our Lives, and ton the improvement of forms Grace and Vertue: and a constant denous of good Practice is a midre fecure and more defireable stace than any unequal visionary one, and being caught foundsimes finto rebeithird Heavensyd address of Fountbly, That he would not lazily rest himself in the dry, jejune Performance of the practick part of his Duty, without aspiring towards Heaven and raising up his Soul to God, by frequent Contemplation I did not intend to acquit him (in the foregoing Article) from endeavouring

ing this with all his might, by all the reasonable and usual Methods of attaining it: but, that he should not be overwhelm'd with Grief or sad Sollicitude, if, after having done his best, he find his Heart more cold and unaffected in Devotion, than he looked for, or desired.

rashly judge or measure other mens Devotion by his own; or superciliously condemn and scorn the Ways and Methods other men pursue the same End by, because they fall mor in exactly with his private one. It is great odds, but many things within this Book will appear too fine and spiritual to one; to another inconceivable; and hardly practicable to

a third; but there are others to whom they will seem neither.

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Lastly, That he would daily put up this good Prayer to God; That the Course of this World may be so peaceably ordered by his Governance, that his Church may joyfully serve him in all godly quietness, through Jesus Christ our Lord.

W. Fleetwood.

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whom they will feem neither.

Lassly, That he would daily put up this good Prayer to God; Just file for the God will may be so peaceably endered by his God wentance, that his Church may joyfully ferve him in all godly quieties so through fifth our Lord.

W. Fleetmood.

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# METHOD

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## Christian Devotion.

### PARTOL

CBAP. I.

What Devotion is.

EVOTION is not a Subject to be defined, according
to Rules; it belongs more
properly to the Closet than the Schools,
and pious Souls, though ignorant, will
B instruct

instruct us better in the matter, than the most learned ones, that have no Conscience. But however, the Schools that concern themselves with every thing, have undertaken to define Devotion, as well as all the sell: fomeof them, by, a tender Mollification of the heart, and a mind that is movid: others, by, that inward Consolation that the faithful feel in their exercises of piety: others fay it is, that foy and readiness of heart, with which the Saints are carried to the Service of God. Some make it to confift, in Pleasures inconceivable and full of glory, that fill the Saints, and make them fay, My foul is satisfied, as it were with marrow and fatness: and others in Desires and Longings. Upon all this I fay, it may, perhaps, be raffiness to attempt to define what we cannot well express; for this is of the number of those things that cannot well be conceived, but by those that feel it, or if conceived, yet cannot be fufficiently fet forth : at least it cannot be defin'd by any one word,

### Chul. Of Christian Desortion.

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Rord, or any fingle movement of the Soul a for teg it fell a Compound of he feveral kinds of movements, and s made up of very different Senticents or Senies : it has its Defires and its Diffrufts, Hopes and Fears, ove and Harred, Joy and Sorrow, Ardor, Zeal, Alacrity and Transports. chas Defires for every Soul truly devout, does earnefly defire to be at peace, and one with God. When shall Lenter there (fays the) and appear efore the profesce of God & As the Sant defines by the Water brooks, fo loneth my Soul after thee, O'God. It has s Distrusts; for a good Soul is inerpetual fear of being unworthy to offels those graces it defires to careftly; the cries, with the Centurion, o our Lord, I am not worthy thou bould'st enter under my roof; and if e is in possession of her God, the is ings raid of losing him, and warches t by ven whilst she sleeps, lest any thing yet ould take from her, her well beloat ed. There is also Fear in the comone polition B 2 ord,

The

polition of this Yetme; for when a Soul is falked into any gricedus fin, the preference of God amades har, and the is terrified at his great Majesty; and even in Innocence a Soul cruly devout, never preferes it felt before its God , without demandring ; that the Angels tremple in his preferee. and faying, whichout decaded is the place; farely the Lundin in it! 10000 alfo has its. There, and one may almost fays Love is the fource and spring of all Devotion , in confidening both the beauty and the goodness of God, the Soul'is moved with aviolent deline and longing after union with thin, and gries out with the Spoufe, Let him kifs me with the kiffes of his mouth, for bis done is then famore than wine.
Idated also will come in for a faithful Soul; cannor love God; without renouncing the love of it felf and hating the World, whose love is incompatible with that of God. Alloy also is a great Ingredient in this composisions and therefore the Wife man faith,

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### Ch.L. of Christian Devotion.

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The boars of the full is weentenkal feaft. They bell out more for into my beart. the David than the wicked have in obest abundance. My heart resoyced, and my tongue was glad, therefore my foul that rest in Bence. But yet we medicawn, this Light Is not altogether pure and unmixe Devotion his its Stanesies amidities Joys, and blames fighs at the remembrance of its infirmittee and failings. In fine; a very lively Readiness and Ardor enters in and feems to be the body of Devotion, and is that which appears most in a faithful Soul. She has inconceivable Pleasure and Transports also in her exencifes of Piery, the hears the Word, the prays, the reads, the meditates and communicates, just as the does the things of the world the most deights in She flies to thefe performanees with abundance of joy, and berforms them with abundance of eale. These are. I think, the movements hat make up Devotion; but we must needs remember that they are not always

ways in the same degree, even in the same persons. Some of these Sentiments are always uppermoft; at one time Joy prevails, and at another Sorrow; fometimes great Transports, and ar others, Longings. And hence it comes, if you conful the Saints about the nature of Devotion, that they will give you very different Answers; for all will tell you what they feel them felves, and each of them perhaps has differing Sentiments. And fometimes too, it happens that one and the fame Soul finds her Devotion different a feveral times, each of the forelaid movements reigning in its turn; to day a Christian shall be full of hope of some great good in prospect, to morrow full of joy for the possession of it: to day, reigns tadnels for hi fins, and at another time defires an longings: and all these changes hap pen according to the feveral states an conditions in which the Soul finds felf, and according to the differen prospects Meditation furnishes it with she

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all: confidering God fometimes, with respect to his Love and Mercy, some times with respect to his Severity and fultice: fometimes allo he will look on his Confeience on that fide where 'tis strongliest fortified, and sometimes where tis weakeft, and this will cause a change in the movements of his Devotion: Lightness and Joy it felf, which feems to be the very foul of Devotion, is not always inseparable from it; for fometimes the best of Souls find themselves cloyd, and dull, and very fad, but when the heavy Fit is over, and lightfomnels returns again, they find themselves sharply aggrieved for having wanted it at all.

### MEDITATION.

Alas, my Soul, bow ignorant art thou of beavenly things! The natural man receives not the things 1 Cor. 2. 14 that be of God, for they are foolishness to him. These are those deep Abyses that thou canst not sound: thy light is but a darkness. But 'tis not yet so strange thom B 4

shoulds not understand these bearings thing that God hash reserved to himself, and hash as it were enolosed inches cours to some, stayed how are ignorant of what God does in the thy self, and dost not know the bearanty things the arc in thise own beart. Vain and has he are not him own beart. Vain and has he are not proved of those advantage as their Nature hash bestoned on thee above all what Creatures wishes bestoned on thee above all what Creatures wishes! Those says their was and in large imprisoned in a said and stark above that knowest but in part, and said through a visit daykned with self-and blood.

#### PRAYER.

mp God, father of lights, from the comes every god and perfect att, Open mine eyes that I may see the wonders of thy Law; I am a Stranger and a Sojourner on earth, Oh hide not thy Commandments from me: I am in the of inhat Debotion is, but cannot possibly discover it, without the aid; I shall in bein sek so it in another's morks, if I be not find it in mp awn heart: it is a tenth and luther san fathern it? I sind not inhat I san fathern it?

Chille of Christian Deporton.

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The speaking of the nature of Devotion in the foregoing Chapter, we have infinuated all its Effects; but it may not be unprofitable to enlarge our selves a little farther hereupon; these Effects well understood will lead us to the knowledge of their Cause, R & and 10 A Plain Mathed to

by the purity and progress of the Devotion. The first of these effects is a vehement defire of something with God and porteino en de los foscows and concerns anto his polon; of hearing his Word, and receiving the Gages of his love in his most holy Sacraments. You fee thele movements in David when he lighed after Gods house, and shought nothing more insupportable in all his exile, than his being remove from the Courts of the Lords house: he is jealous even of the Swallows bleft condition, that find themselves a nest therein: he would be Porter to that house, and be content never to leave it. My foul, fays he, longeth after thy Courts; One thing have I defir d of God, which I will require, even that I may dwell in the bouse of God all the days of my life: he owns that the hopes of meeting with God again within his house supported him from falling into despair, I should utterly have faint-

Land

ed, if I bad not verily believed to have few the goodness of the Lord in the land of the living. A faithful Soul hath no less passionate desires to be in private with her God, than David had to be with him in publick in his Temple: she looks upon all time as lost that she is oblig'd to give unto the World, and when she can break loose from its affairs, she runs into Gods bosom, as the dry Hart unto the Water brooks; as the sad Miles to the search of gain, or as the Courtier, at the hour and place, to see his Prince, and to be seen, and to receive of him considerable savours.

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The second Effect, is a Joy that we may call inconceivable: the Faithful in his Devotions feels his heart enlarged; the Holy Ghost dwells there with all the riches of his grace, and all the treasures of his consolations. He that shall ask this Soul, why she is so content, it may be, shall receive no answer from her; but the true cause of it is this, that God has spread abroad

And

in her his sweet and saving influences, that are accompanied continually wish full Felicity. The Pleasure that the Miler finds in counting up his Riches, the Ambitious taftes in hoping for new Honors, or the Voluptuous find in his Excelles and Debauches, are dull infipid pleasures in comparison of those a Soul truly devout finds in her communicating with God. It is a Sea where all the troubles and afflictions of the field are overwhelmed; the persecuted find their refuge there, the poon their wealth, the fick their health, the despis'd their glory, the humble ones their exaltation, in a word, the most miserable find a general forgerfulness of all their miseries: 'tis there a foul disgusted with the world, meets with that true repose that makes him look without envy, and even with pity, on the cruel agitations of these Worldlings that are fastned to Ixion's Wheels, and Silyphus's stones; that is, those restless labours that return perpetually, and never know an end.

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nend bende proceeds a third sife of the between and that is, a forgetful ness of the World a when the Fright ful shuts his closes door we may lay he shuts his door to all the World, and says within himself, get ye beristed me worldly Thoughts, Objects of Wa nity withdraw; und come not near me in this place; let me enjoy in peace this place of Refuge, and let me here entirely give my felf to God: The faithful dies on this fort every day for Death it felt not more de faces worldly Images, than does De votion, when it withdraws a Christian Soul out of the Commerce of the World. This Soul can truly fay, The world in crucified to me and I to it, it is not I that live; but Jefus Chrift my Lord that liveth in me; and the life that I live, is in the faith of the Son of God, that bath loved me, and given himself a ransom for me. We need not wonder if the World gives place t 19, that very moment, for Tsuppose will find but little entertainment in a Soul preprepared as I have been describing. God will take up this heart, of which he hitherto possessed but a share, for a heart truly devout, plunges it felf (if we may speak so ) wholly into God, and God for his part wholly enters into it. If, in this state, he casts his Eyes upon the World, he looks upon it as below, and with an air of contempt. Alas, fays he, what are the Riches, Honours, and Advantages, that do to often end in everlafting death, to the Riches God affords me here within, nay to my God himself whom I possess with so much pleasure? these earthly goods shall soon be loft, but I shall never lose this Sovereign good, that fileth me within; and Death that shall despoil the living of their Pomp, shall cloath me with new Honours, and fresh Glories.

A fourth Effect, is Sprightliness and lively Joy in running and advancing to the exercises of Piety. A General of an Army flies to the Battel, when he fees the Conquest certain;

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but the faithful One has other fort of wings that make him fly whither Devotion calls him: he knows not what that Heaviness and Languer means, that keeps back thefe who are called to labour; he is not of the Nothful's mind that turns upon his Bed, as a door upon it's hinges, and contends with sleep and lazines, with defign to be overcome. The true Deyout, is one of those Eagles, of which our Lord spoke, where the Carease is thither also will the Eagles be gathered together. He knows that he shall find his Saviour, dead heretofore, but now alive, either within the Temple, or his Closet; thither he flies with the rapidity of an hungry Pagle, and nothing possibly can stop his course; Friends, Enemies, Employs, Bufinels, Intreaties, Threatnings, Fears, Dangers, he will furmount all Obstacles. that fer themselves to hinder him.

Another Effect, is a certain Exaltation of Soul, that I can find no other name for, than a kind of Extasie,

by

by which the Soul is ravish a, as a nere out of its felf, it is fo fixe on Contemplation of celestial Objects, that it not only has no farther intelli. gence with carthly things, but it has alfo loft its Senfes, that he more Bars, noc Eyes and welcher fees wor hears any longerus. Perer whilf he prayed, law the Heavens open'd, and a Sheet ried at four corners, let down to the Earth: S. Rimi in prayer was to wish'd up to the third Heaven : and true Devoue ones have even to this day then Extants: they fee the Heavens opened with St. Stephen, and they are carried thicher with School, for they enter into fector Commerce and Intelligence with Gode The Soul & 16 taken up herein, that the dees nothing of what paffes without, and employing all her might in contemplating upon God, it is not drange if the has nothing left for other Objects. Bleffed are those ( faith great S. Bafil ) that are wholly busted in contemplating this true Beauty; for being fastned there, by the bonds

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unds of Charity and heavenly Love, bey farget Both their Relations and heir Priends, their Houses and their Soods, and even the necessities of Meat and Drink. And why should not this be done in matters of Devotion, as well as in every thing befides? When men are very intent on Reading, clearing an Accompt, answering an Advertary, or the like, a thousand Objects pass before their Eyes, which they perceive not: a faithful Soul is formuladed and collected in itself, that his not callly diverted by whatbever palles: if it prays, it is wholly in bleaven; if it hears, it is wholly fixt in suspence on the Tongue of the Speaker; if it reads, its Heart is wholly where its Eyes are fet; if it meditates, it is wholly fwallowed up in its Subject? and if the fluttering Birds, vain light Thoughts, come in to defile the Sacrifice, it does immediately, like Abraham, drive them away with Anger. Thus I explain, and thus conceive the Excalles of Devotion. If you

you will otherwise take that term for those effectual Resistances, that were the privileges of the Prophets, and the Saints of the first rank. I should hardly think there were Examples of that nature to be found; I have not faith enough to believe what is said of those Devotions, that elevate not only Souls, but even Bodies from the Earth, and carry them to the Clouds.

The last effect of Devotion of which I will speak, is a certain kind of Fire that warms and heats the Heart. One cannot well conceive this thing, that has not felt it, and I cannot otherwife give it you, than in the words of the Saints : Did not our bearts burn within us whilf be talked with us, and opened the Scriptures? My heart was hot within me, while I was mufing, the fire burned, and at the last I spake with my tingue. They say the Devout Souls have oft been feen, with their countenances as it were inflamed amidst their Devotions, which must

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must needs proceed from the heat of heir hearts, than spreads and shews t felf upon the Face. One may call this Fire a fermentation of the spirits of Piety, which oftentimes makes impressions, even in the Eyes : and hence it may be, came that brightness of St. Stephen, of whom it is faid, his Encmies saw his face, as it had been the face of an Angel, his flaming zeal ies spreading it self even to his Eyes, and he making them appear sparkling and full of fire and Glory. These Flashes ich also are not without their Showers; ire this Fire, I mean, is ordinarily accomne panied with rears, the Heart is hearnat ed, fwells and grows big, and breaks erin tenderness, and then the Eyes flow rds with their tears. S. Austine reprerts fents himself in one of these warm Fits, 45, and fays, After Brong Meditation bad art drawn out all my misery from the boting. tom where it was hid to represent it to ake the Eyes of my Heart, there was sud-Dedenly raised a mighty storm and temrith pest in me, which was followed by an Aaexcellive: nich Nuc

proceed not always from forrow for fin, but are fometimes caused by a struggling of thoughts, and a confusion of good motions, that throw the Soul into a kind of a disorder, which yet is sweeter, and much better than the greatest Calm.

### MEDITATION

How were it to be wished, that men were but as boly, as they are eloquent and understanding! They make fine Pittures, but subore also are their Originals? I see the Characters of true Devotion are exceeding beautiful and lovely: but ab the more I think bereon, the more I am confounded: when I consider what I ought to be, and then examine what I am, I think that I am either nothing, or only what I should not be: I find within me none of those impatient longings after God, and of conversing with bim by boly Prayers, and boly Meditations. I long indeed, but 'tis not after Gods House, nor yet for the netirement of my Closes. Ab weak and feeble are those kind of longings! I do Diolence to my heart, in wahdrawing it from

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om the Arms of this World, to put it into one baseds. I so into my Cloics to not Decisions, but he sather to acquat my felf of a lary laid upon me, than to gratific my indications. Where we this joy that I house aft in acts of Piety! Where are the transferred, extusion, and finnes, and kindling that beareasty fire, that I have been decisions? All is dead within me, and if I house to my Closet, I find my felf access a for there is my Closet, I find my felf access a for there is my Closet, I find my felf access a for there it enters with mic. I feel in exerifing every faculty of my Soul a dreadish heariness, that flows my flights, and
throws me to the Earth against all my cadearouses upwards are but flows and weak. and rife not ball-way towards Heaven.

## Transit to Pin A: X . B. R. Strong Will

one lain as never ettered the Inno-Pave pity on my lad condition, & mp father and mp God, dan me and I thall run after thee. 19hp thould I tarry in the Shades of deathe Maile me and quicken me, thou Dun of righteousnels, that carriest healing in thy wings; let him that calls himfelf the rising Sun, visit me from on high in the howels of

of his mercy; let my heart burn, inden I read thy Scriptures, and hear the Word : let mp Beapers be earnelf, and rup Pierp fullained by 011 the force and flames of the firong love and of the grace. Und, thou my Soul, man not to grace, mich arms acrois but go before and call ond lap Come thou, Lord Jefus come haft thee O God of my Salvation: T 00 A in awake thou that Beepeft, nie from the dead and Christ shall give thee life. Chale hence this floth, be racked no more upon this Bed of fecurity banish this roidness, and hake of this fluggish headiness: take up the cagles bungs, and sy to Beaben, into the volom of the Lozd, where thou thalt find fuch fiveets, as thou half never talled, never leen, oz heard, and such as never entred the Ama-Mabe with an ing fat constitution

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one parece and my God, death me and I wall run after ebet. Why ide I comp in the che Snates of our nomina Dec our office CHAR mal Sin at righteomistic, that carenist and against agit his marines its m sails chimical the riding Line in vint me from on High in the The Total

h.H. of Christian Devotion.

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holy and preparatory difficultions p true Piety, that are of 10 great valu all ob CHAP M.

That Devotion is very necessary.

Man can doubt of the necel firy of Devotion, that does but inderstand, or can express in any olerable measure, what it is: Devoion is the Soul of the Soul, and life Piery; 'tis that which gives the living worthip of a good Soul; Pro arations are necessary to every thing. the Orator that is to speak in Pubick gathers first his matter, and then ou flays to put it in good form : A Solto, dier that must fight, prepares his 18= Arms and calls his courage up and he that's going to a Nuptial Feaft, CHI. puts on his best attire. Why then hould we present our selves to God by Prayer, by Reading, or by hear-A P. ing of his Word, feeking his Aid, or rendring him our Thanks, without the holy

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holy and preparatory dispositions of true Piety, that are of so great value in his fight my We always do that well, which we do heartily; and nothing can be done to any purpole, unless we make our selves parties concern'd; the Soldier that carries not his heart along with him to fight, will turn his back before the Battel ends: and the Orator whose mind is not touch'd with what he fays himself, will never move another. If therefore works of the Tongue and Hand, will fignific fo little without the Heart, how shall the Heart alas do any thing without it felf? 'Tis thus I call the exercise of Piety and the Service of God. Can a Lure play that is not scrued and set, or can a Bow be drawn that is not bent and strung? The heart of Man is as an Instrument or Lute, whose Musick charms the very Ears of God; but then it must be tun'd with all its Vertues, as so many strings, and Devotion must be as it were a kind of Soul to move and a-Etuate

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chare albitherest, roprayer is a Darc that fliested Heaven but i'tis Devotion only gives it firength and wings. Prayer is a Sacrifice, the Calves of the Lips, and offering of the Heart. One should not willingly present to God chercommon Victims, without choice and without preparation; the Pafchal Lamb was separated from the rest of the flock four days before it was facrified. Offer not then to God your Prayers cold and impure, but feparate your Hearts from all thefe worldly Vanities, and from the croud of finful thoughts, if you would have it acceptable in the fight of God.

Dead is the Soul without Devotion, and the heart a very carcale; what
rashness were it then to lay a dead,
corrupted Beast before Gods sacred
Altars? Will he not say to those indevout Souls, I hate, I despise your
Feast days, I will not regard the PeaceOfferings of your fat Beasts, nor the
sweet Persumes and Incense that you

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offer me, I canflot bear them. Devotion is a Fire withbut which our Sacrifices cannot be confum'd, nor made perfect: 'tis a Fire that comes down from Heaven, and an emana. tion of the tays of the Sun of Righreouthers, and that that must carry up to Heaven the fmoke of our Incense. Believe it Christians, that with out Devotion our Prayers will falter by the way, and will be never able to penetrate those thick gross Glouds of Errors and of Sins that part us from our God. The matter that makes up those heavy massy Thunderbolts, could never have alcended up into the middle region of the Air, had they not once been carried up upon the Wings of fome enflamed Exhalations . So neither can our Hearts; our ceantly Prayers afcend to Heaven, unless the flames of strong Devotion bear them

I feture therefore to this, that we ought to put our Hearts in good don dition, that we may look for good

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faceds apon our ferving God: and yet all the preparation we can make of out hearts will never make them good enough for him, to whom we offer them. He will do us a very great favour, if he accept of them even in their best condition. What therefore can we look for but a fhameful fad refull if we offer him an undevout Soul Fire God does not hear mens Prayers, if the heart be not well differed to make them. Seek and ye shall find, favs our Lord, but feek earneftly, for otherwise you shall not find. It is but once that God hath faid, I was found of them that fought menot: This does not happen every day; these are fingular Events which make no Rules; the common Law is this, Ask and it shall be given, take the Kingdom of Heaven by violence, and thou shalt obtain it.

For what is not Devotion good? it is of use in all places, at all times, and in all things, in Churches and in Closets: by it we hear the Word pro-

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nounc'd by men, but, as it truly is, the Word of God, and we receive it as the parched ground takes in the Rain. By it the confideration of Gods benefits affects us, the temembrance of his Love inflames us, his Promifes comfort, his Threats amaze us, and his Confolations work upon our hearts. Without this, the Word which should be as a two-edg'd Sword is blunted on the bardness of our hearts and without this weadd, the crime of Infenfibility to that of Impenitence. By this awe look on every thing within the Church with veneration, the Preacher as the Messenger of God, his Word as a voice from Heaven, the Faithful as Gods Children, and as fo many troops of Angels that rejoice in his presence; his Sacraments as precious Vellels which to appearance are contemp. tible, but which communicate the treasures of Gods grace and mercy. This true Devotion makes our Closets little Temples, where the Divinity descends, and over which he spreads his is,

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his Wings as the Cherubim did theirs ever the Propitiatory of This Devotion causes God to speak to us as we to him; and makes us hear his O racles and taft his Confolations, when he fays, Son, or Daughter, be of good courage, arife, thy fins are forgiven thee. Oh happy Soul whom God thus honours with these blessed Ent tertainments. Now this is neverdone but by ardent Devotion; till we have called upon him, nay till we have forced him in fome measure to it. These defires of Devotion may well be those Eyes of which the Spoule speaks, Cant. 6. 5. Turn away thine eyes from me, for they have overcome me. Hence ye profane Ones, that know not the use of Devotion You fay that Courage is the Rampart of Estates, the publick and the private Security: that Liberality sweetens the Misfortunes of the miserable; that Justice is the Nurse of Peace and bond of Society, that Temperance gives tranquillity to the Soul and health to the

the Body, but that Devotion of all Vertues is good for just nothing that it effeminates the Soul and intimidates the Mind. Call not that Universal Vertue useless without which all the rest are but as shadows; for he that has not a habit of Devotion, and refers not all his Vertues to the glory of God, is a falle Virtuolo. Gall not that Verrue uscless that appeales the wrath of God, that diverts the ftorms and tempells from Ellates; that would have referred Sedom from the Fire, had there but been ten righteous perfons in it, that like Abraham had devoutly interceded for it. A Vertue that so often faves the Vessel of the Church from Shipwrack, that fills the Conscience with profound Peace and heavenly Light. Say not that it effeminates Souls, when it raifes and strengthens mens hearts and makes them run to Death, despise Dangers, and spare nothing in occasions, where the glory of God calls and engages them.

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### MEDITATION.

Behold then, one of the causes of my Coldness; one of the reasons why my Soul bas so little devotion is this, that it comprehends not sufficiently the necessity of this great Vertue. It knows that Aliments are necessary to the conservation of the Body, and therefore it defen there with great torough nefs, and feeks for them with wondrous diligence: but it is negligent of every thing that ferves to vourish Plety and Devotion, because it believes not Basis to be either vereffary or piefar. Then feet, Olmy Said shundanes of People face Aboutelves by a dead and faint Devetion, and to Heaven by very flow freps, and thou persuadeft the felf that God will not be more rigorous to thee, or exact more of thee than of others ; but oh, this is a falle and fasal way of reasoning! He whom thou thinkest win the way to Heaven, is in the way perbasico Hill. There is a way that feemeth right in the fight of men, but the iffues of it rend to death. These coldnesses with which thou thinkest Gad content, are always insignificant; 'twill be but cold comfort to be able one day to fay, We have prayed to thee, me have call'd sepon thee, we have fero'd that he thee:

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thee; when our Lord shall notwithstanding answer, I know not who ye are, go hence, depart from me, ye that are neither cold nor hot, I spew you out of my mouth.

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conferration of the Budy, and therefore in Teab me, & God, renduct mp Soul in the fure path . I cannot found thy mercy, but I know not whither thou will carry the rigogs of the Austice. A cannot tell if then with pardon formany people that lerve thee with to little seal, and to much indevotion; but this I know, they are not worthy of this clemency, unicis thep shall sincerely forrow for their having ferbed thee fo coldin. Light of inp Soul, thou heavenly Spirit, that half illuminated thp Church and Faithful in all Ages, inspire in me such sentiments of true Devotion, as I molt certainly know are necessary to the faving of mp Soul, and without which I cannot but be hopelels of the favour. kindle mp heart, and let it be an Altar

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Altar of perpetual fire, where all mp facrifices map be spent, and from whence my Prapers map alcend as the Incente, and as the Evening Sacrifice.

That Devotion is exceeding rare, and neglected.

HE rarity of Devotion is an exception to that general Rule, that fays, Things rare are always much valued. There is nothing rarer in the World than true Devotion, yet nothing more neglected. Men do not offend in this point; through ignorance, they very well know that without a devout disposition, it is impossible our Prayers thould please God. But yet tis hard to express the fearful Negligence with which men do this exercise of Piety, as well as all the rest. They come to it with a 5.

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prodigious flowness; ris plainly Cufrom and nor Inclination draws them to it: tis Fear of blows and punishment that makes them march like Slaves, as to a work of pain and difficulty: 'tis what we do against our wills, and as little of it as is possible. If we steal a quarter of an hour from the World, to give it to God, we perfuade our feives prefently, we are excellent good Christians; when we are at Prayers, we make all halt to have done quickly, as tho twere fomething croublefom and inconvenient to us; and when we have done we think we are at ease again. Can that be well, that is done thus? Or how can we pray to God as we should, when we consider not what tis we are to ask? When we would pray, we ought to represent to our felves with all respect and lowliness the Majesty of him, before whom we are to appear; so that we come not thither in an hasty inconsiderate way, as though we were to speak to some mean

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mean Man If we observe it well, the Body is upon the Mountain, when the heart is yet in Sodom; the Mind is wandring round the World and roaming even in imaginary spaces, diverting it felf with fanfiful, and empty Speculations. The greatest part of usturn our Prayers over our Tongues. and let them run like a stream, but the Heart has little or no share in them, and if it has, the impression is. fo weak, that within a moments space it perfectly disappears. And should we when we rife from our Devotions, but examine if our Faith, our Hope, or Charity have received any confiderable increase, we should be certainly confounded with shame; but alas, we think of nothing less than such Enquiries; we run immediately where Interest or Pleasure calls, and think 'Tis cerno farther on the Duty. rain that the greatest part, after their Prayers, may find their Conscience in a worse condition than before; fo that this examination instead

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of producing Peace should augment their difquiets; and if their Prayers be indevout, what are the rest of their Performances? If when we hear the Word of God, we give any attention, tis rather to the way of speaking them, than to the things themselves. If the Preacher hath not the gift of pleasing, we do not hear nor edifie at all 5 there's nothing, we fay, that can keep us awake, and then we think we may fleep the Sermon out without fo much as hurting the Conscience at all. And thus we freak to men that are deaf, and our Churches from whence we have banish'd Images, are yet fill'd with Idols, that have eyes and see not, and ears that bear not. The Preacher feems to have Me. dusa's Head in his hands, that when he appears turns all to Marble, and the Word of God is a Charm that maketh Stones of Abraham's Children. instead of making Abraham Children out of Stones. A great part of Heal rers remember nothing elfe than what they

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they think the worlt, to furnish marter for their Centures or profane wirs an excellent thing is quite neglected, but an unlucky one is foon recovered; that is, in a fair Field richly adorned they gather here a Thorn, and there a Leaf , and overlook the Flowers and Fruit Those that do least evil in this way, hear, and would fain make good use of what they hear; but itis alas but an imperfect Will, that does not long abide, but almost ends together with the Sermon. But oh, what indevotion and what coldness is there not, in partaking of the Lords Supper, that venerable Sacrament wherein Christ distributes to us his Flesh to eat and his Blood to drink! Piety is not now divided into a croud of different Services and Worships, as it was heretofore under the Law, but is reduc'd to two or three Ceremonies, and to One Sacrament for grown up Persons. We should therefore recollect all our Devotion upon this Occasion, and give:

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give to this fole Gage of Gods Love all that zeal and ardor that the Ifraelites were obliged to shew in all the several Services commanded by the Law. A Flame that's scattered burns but little. the Rays of the Sun at large, heat but indifferently, but when collected in the Centre of a Burning-glass, they burn up Wood and melt down Merals. It would be so if our Devotion could unite in this divine Object, it might confume all our Vanities, and melt down all the Ice and cold affeations of the Soul; if we were but truly devout in the participation of this holy Sacrament, our Faith would penetrate through all appearances and contemptible outlides, to contemplate on, within, the broken Body of the Son of God, and all the Mysteries of our Salvation. But here we stop at what we fee, and come as it were to an ordinary Meal, and bring our Indevotion thither, and carry nothing thence but Condemnation, word o'V

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By what we see in Publick, we conecture at what is done in private, and 'tis a hard matter to judge favourably of the Devotions of the Closet, when there is so little reason. to be fatisfied with what we fee in Churches: if nothing is done for glory and the pleafure of being approved and prais'd; to what degrees will not zeal relax, when there shall be nowitnesses at all? Let us not then be thought to violate the Rights of Privacy, if we say that private Devotions are more carelefly perform'd than publick Ones: for without doubt he that fleeps at Sermon will hardly keep awake at simple Reading, where the Words want Sound, and Voice, and Tone to hinder men from fleeping. But every Man on Earth ('tis faid ) has his fault, and all Conditions have their failings. The Tradesman is for Gain, and covetous, and oftentimes a Cheat : The Courtier is Ambitious : the Magistrate is corrupt: the Poor impatient; and the Rich ones Proud. Bur

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But we may fay that Indevotion is the fault of all professions in the World; and one would say of all Men, if by the grace of God there were not yet some good Souls, that sigh in Spirit for the evil state of others, and themselves, that pour out their sorrows before God with abundance of Zeal, and that delight in his Sabbaths and Service. But alas, how rare are such Examples! it may be we shall hardly find ten such as these in Sodom: and since Exceptions overthrow not Rules, we cannot but cry out on this our Age, as on an Age of Ice and Iron.

### MEDITATION.

I am called to examine other men; I see very well that Devotion is very rare in the World. This ought to trouble me exceedingly for the share I have my self in Gods Interests. This ought to terrisse me not a little, that the whole World become not Universal Sodom, or be made like Gomorrha, and God should pour his vengeance on it, in Deluges and storms of Fire and Brimstone. But there is some

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Comething touches me more near, and that is the rarity of Devetien in my own beart: this peretched Heart is Ice and Marble all over-How is it possible it should remain insensible amids to many Objects that are capable of moving it? How can it prove untbank[ul, when encompass d with so many of Gods savings. How it it has a does not trample before him whole prefence even the An-pell translic at those is at that my Soul fo this 194 and to delphare of all good about, freshed not with arder haften to that pure refreshing Spring: I cannot draw one tear from out my Bres. no not one field from out my Heart. I every day prefent my fill before bind with dry English my many at in bumble posture. Out with a Saul all Pride, and oft with such an air of Negligence, that even the tone of my voice, my actions, and in general, all that is visible speaks out my Indevotion. How often bave I quarret d with my Heart, and faid within my felf, Ob wretched heart, why doff hos thou tremble within me? Why art thou not afraid of him, whom thou canst never fear enough? Why dost not thou love bim infinitely who infinitely bath lov'd thee? Didst thou but fear and love this thy adoreable Creator as thou (houlds, whom all the Angels love and fear, thou never con dist be cold in his Service, nor worship in so Annt and PRAYlanguishing a manner.

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Chou feett, alas inp Bob, than leet how A lament and ligh beneath the burthen of my corruption and my in depotion. Aly help ine to deceat my fell of them.to the end the mations of Pic cy and Zeal thou lovel to bearinman pe as treditent for the time to come as hitherto they have ben rare. Let them no more relemble thole poor tparks that rife at a great diffame from an hear of Embers that are now casting and settinguishing; but let them be as those pure flames that ware continually, even in the midst of 18a ters, and may withfrand the figures and tempelis of Temptation, of Con ruption, and of ill Examples. An tread of luffering me to be born away by the floods of Corruption and Indevotion that flow even in the Sandu arp it leff, let inp Piety thine forth, I van thee, as a bright Lamp amids the darknels of this World.



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### fact a Now I Very A W D an E

That Indevotion is a greater Fault, than we think for.

I Speak not of the Indevotion of the Profane, but of theirs that would be call'd Gods Children. I speak of those Negligences, cold Distractions, and vain sensual Thoughts that cross their exercises of Devotion. That which makes this Fault to common is, the Opinion men have, that 'tis fo very fmall, and fo inevitable, that 'tis not needful to take any great care to hinder or prevent it. There is nothing but is faid and thought on to excuse and flatter ones felf in this fault. We fay 'tis the nature of the Soul to be active and stirring, that it cannot fix upon one Object, that Thoughts fly out and vent themselves, then, when we think to hold them strongliest in; It is we say, the diftemper of the Soul, and

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and which it is not to be blamed Now though it were an Evil alfor. together involuntary, yet fure it were but reasonable to deplore our Misfortune in that it is fo: 'tis certainly a mark of an irregular Soul, and a proof that fin hath caused terrible diforders there. If you fhould fee a man, in the midst of a Discourse full of good Sense, break out upon the fudden, and fay a thousand Extravagancies, you would fay undoubtedly his mind was mightily disorder'd; and is it not a proof the heart is to too, when you perceive that it is carried off amidst its devout Thoughts, and all upon the fudden rambles from its Subject, and itself, to lose it self in a thousand wild Chimerical Imaginations? But besides all this, I say, there is a fault as well as a misfortune in this mischief: 'tis enough to know that Sin is the cause of this disorder, to rest assur'd that there is fin in having and in fuffering it. The Production of so criminal a Cause cannot be inno-

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cent. I own, that the lower part of the Soul, corrupted by finis like the Fenny-grounds, where Mapours rife continually and are fometimes to thick that they obscure the Sun it self. Our Passions, it is true, raise clouds of vain and evil Thoughts, that hinder us sometimes from seeing our great Sun of righteons from seeing our great Sun of righten chiefs. But what them do's it follow hence, that this is no great evil? All other Crimes flow from this Source, but are they therefore the less Crimes?

We imagine that the Mind of Man cannot fix, but this is false, and a thousand Experiences convince us it is so... Were you to plead before some Mighty Prince in behalf of your Life, you would think so steadily thereon that you would think so nothing else, and when you spoke would suffer no distractions. When a coverous Man is counting up his Monies, he will hardly hear you when you knock at his Closet door. A man that is taken up with some important Business, and has set his heart thereon, finds no such

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wild distractions of Imagination. In a word, we can fit whole days atten tively to hear a Comedy, or fome what elfe we like as well. It would not therefore be fo hard, would we but try in right good carneft, to put a frop to this lightness of Spirit, o which we complain, as though it were an evil incurable. But in this Vice of Indevotion, there is a certain pride of Heart that will not suffer us to be throughly humbled before God, be fore whose presence universal Nature crembles list at and and with domes

I would fain know if a King would take it well, that in doing him. Honour, a man should turn his back upon him, and do him homage with an air of dildain? yet this is that we do continually to God. We do not give him half our hearts. Can it be thought a little fin, to despise and neglect him whom the Angels worthip? The Lord is King, let the Earth stand in awe, is what we feldom think, or fay to our felves; and because God

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loss not specify avenge the outrage done his Majesty, we get a habit of neglecting him, without concern or ear.

Were there no other thing in Indevotions but the Crime of Disobodience of were chough to make us wor thy of the feverest Punishment We know very well that God commands Respect Arder and Zeals we cannot but remember we are call'd upon, to take the Kingdom of Heaven by vio lenge move hear fly every day, he frems the lukewarm outlof his mouth 3 we read every where, that the life of the faithful ought to be a swift Race, and no flow pace; and we know he would have us easen up with the zeal of his House: Yetto the prejudice of all these Orders, if not in their Idefiances we are difrespectful, cold and languidal Aho who shall be obey'd, if God is not & He who maketh the Angels Spirita, and bis Ministers a slaming Fire; he who hath formany means to avenge him of his Rebels, and retoria compence

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compence the Obedients and whole Commands are always jult, and tall ways holy! and tall mission and anisology

Tell me not then, this Want of application to the exercises of Devotion. is a flight fault, it is a most affined proof we love not God Tis not at this rate we purfue the things of this World, Seek for Wifdow as for Silver, and fearch for her as bidden Treasures, with all diligences lays the Wife man. Oh, would ro God that we could make a change of Thoughts, and give those to this World which we have for heavenly things," and those we have for heavenly things, unto this World Is it not a Crime, do we think, not greatly to abhor the refufing God that Ardor, and Attention, and Engagement that we have for the things of this life? A Fault that deprives us of God, is no Aight thing; a Fault that robs us of the divine Confolations is not to be neglected or despis'd." Tis by this Fadle it comes, that we fo little feel the fweemeffes that

that are in true Devotion, because that God will not be found except of those that seek bim, nor gives those heavenly Confolations but to such as ardently defire them, and that pant after them, as pants the Hart after the

living Brooks.

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But let us presuppose with these Consciences that flatter thus themselves, that these distractions and these Languors of Devotion are but fins of Infirmity, and consequently such as shall not be severely punish'd; yet what shall we say to their Number, and our every days relapses to them? Shall this to go for nothing? If thou despisest sins for being small, yet be afraid because they are great in number, saith S. Austin: although they hould appear light in the Balance of the Sanctuary, yet the Sum will undo us. For its the work of every day. There is nothing smaller than grains of Sand, yet if you heap them up, they make a Hill: step by step we go to Hell, 'tis no great matter then,

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then, what 'tis that leads us thinher, whether one mighty fin, or abundance of little ones; one is nevertheless damned. The Egyptions that had nought but Frogs or Flies upon them, were notwithstanding brought to the last extremity. Then let us not call those fins small, that without Gods gracious Pardon, will precipitate the Offenders down to Hell. But let us fay with Anselm, It may be thou believest some of thy fins are small, Oh would to God, that our fevene Judge would think them fo toa; but does not every fin dishonour God by disobedience? How is it then that we call those fins but small that offend fo great a God; O dry and useless Tree, fit for eternal Flame, what canfi thou answer at the great Day, when thou shalt give an account of every motion of thy Eye, when all thy lifetime shall be put in a Balance, and thou shalt be demanded how thou hast employed it every Minute? Then shall thy Process be made for every thing that e

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that did concern thee, not only for the Words, but also for thy ill tim'd Silence, and thy least Thoughts shall be examin'd; thy life it felf shall become part of thy Crime, if 'twas not liv'd to God. O lamentable state! How many fins shall then proceed, from whence thou now feeft none at all! they shall take thee unprovided and as it were in Ambuscade, and then they shall appear more terrible and more in number: the things thou thinkest now not evil, or that thou thinkest good perhaps, shall then appear both black and frightful. This difference, says S. Bafil, of great and small fins is never found in all the new Testament, one Sentence is pronounc'd against themall; He that committeth fin, is the servant of fin; and if we give our felves the liberty of distinguishing betwixt great and litle fins, it ought to be in this Sense, that that should be a great sin by which we are overcome, and that a little one we conquer, as amongst the Wrestlers, he

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he that fell was always thought the weakest, and he that stood the strongest. Then happy is the Man that possesses himself with this sear, and rids himself of that strong dangerous prejudice, that Indevotion is so light and pardonable a Sin.

#### MEDITATION.

This is a mere Illusion, against which there is great need that I should fortifie my beart. Ab! what an Inclination have I to flatter and deceive my self in my sins, and to believe them little ones! Poor beart, thou art not senfible of thy disease, but thinkest thou art well. when thou art tending towards certain death; 'tis a most dangerous distemper that, to think that one is well when one is otherwise. Open thine Eyes, my beart, and see the danger thou art in continually. My fins do now appear but little ones, but they will one day appear great as they truly are. Defer no longer then to acknowledg the greatness, and to feel their burthen and their weight, to the end I may have them at present in abborrence, and for the future may repent in dust and ashes: for otherwise I may repent too late, and acknowledge my evil without finding a Remedy. I drink up fins, as Fishes drink up water; I see nothing frightful in them; because I am accustom'd to the sight, and I think them little ones because I compare them still with greater ones: and above all I count my Indevotion and my Deadness nothing, because I persuade my self that God cannot be offended but by Impieties and Blasphemies.

#### PRAYER.

This comes, my God, from hence, that I conceive not thee fo great as thou indeed art; and I conceive not thee so great as thou art, because A fee thee not. I tremble at the prefence of a Man feated on a Tribunal with a Scepter in his hand, and a Crown upon his head, surrounded with a Koyal Pomp. I am afraid of him because I fee him; the Objeas that strike my Senses assouish mp Soul. I know that thou art fet amidst the Cherubing, and that the Angels hide their faces in thy fight, and cannot bear the luftre of thy Ma= jelly. Iknow that floods of fire roll fall befoze thy Throne to consume thy Enemies. I know that neither hu-D 2 mane

mane no Angelick fight can bear the fplendozs of thy Looks, not the fla-mings of thy Epes: but I believe thefe mondrous things, and fee them not, and therefore 'tig they make fo fmall impression on um heart. I am centible of nothing but things prefent: my Epes are moze affected with the barkness of the Pight, and with the glimmerings of a Glow-worm, than my imagination moved with the light of the absent Sun that's thining in another Demisphere. Dan back then, O my God, death hack this Curtain from befoze my Epes , and let me see thy Majelly; redonide thou the light of my fouls Gues: fill my imagination with the Idea's of thu Breatnels and bivine Glozp, that I may once perfuade my felf that I am certainly in fault when I present mp felf befoze thee, with but little reverence or regard.

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# Second Part.

### CHAP. I.

That Impurity of Life is the first Source of Indevotion.

HIS Indevotion is a great Evil, let us try to find its Sources out, to the end we may cut this mischief off at the head. One of the chief is Impurity of Life; There is nothing diforders the heart fo much as a habitude of Sin, nothing that quenches the fire of Piety, like the foul troubled waters of an unclean Life. Fire does not eafily take hold of wet Wood; Devotion does not eafily fasten on vicious Souls. Devotion and Sin are incompatible for several reasons: One flame extinguishes another, and the fire of D 4

Lusts stifles the fire of Zeal, as the flame of Powder puts our the light of a Candle. Devotion is a certain sprightliness of Mind that disposes us to approach to God with Confidence and Trust; but how should we obtain this disposition whilst we continue in fin? And is not this to offer up to God fuch Sacrifices as we know he has in abomination? for God, we know, will have no fullied and polluted Offerings; Go get ye gone, fays he, I bate your solemn Feasts; as for your Offerings of Rams, and the fat of fed Bealts I take them as I do the price of Whoredom, as Swines blood, and a Dogs neck. Alas! the purest man is not yet pure enough to present himself before his God with good affurance: and the Prophets themselves may fay, What Shall I do, I am undone, I am a man of unclean lips, mine eyes have seen the King the Lord of hosts. It cannot be, but that he who has not on the Marriage Garment, but is fullied with the Impurities of the flesh.

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flesh, should not be terribly asraid of him, before whom the Stars are darkness, and the Angels are not clean; and how then shall this Fear, or rather Horror be consistent with Devotion, which is all Love, and all Affurance? Let us go, fays S. Paul, with boldness to the Throne of grace to obtain mercy in the time of need. To prefent to God a Conscience full of sin, is to carry our Witness along with us, and make our own Process, and deliver our felves into the hands of Justice. We need not therefore wonder that a wicked man is indevout, and that he flies Gods presence. though Impurity of life should do no other thing but take away all hope: of having our Prayers heard, 'twould be enough to hinder our Devotion; all other Vertues are concern'd in this. and he that takes away their Hopes, takes away their Life also. How cana wicked man then pray devoutly, that knows God will not hear him? When, ye stretch out your hands, and multiply

your prayers, I will not answer you, faith God, because your hands are full of blood. Therefore S. Paul would have us lift up clean hands without wrath, and without contention. And David says, If there had been iniqui. ty in me, the Lord had not heard me. Therefore in another place he protests, he will wash his hands in innocency, and so will he go to his Altar. And why should God have respect to their Prayers, who have none to his Commands? Upon these Principles the wicked may well fay, To what purpose should I present my felf before God? My fins have shut the gates of Heaven upon me, and why should I ask anything of him, that is resolv'd already to deny me? These would be but infignificant Devotions and Submissions, that, it may be, might But hasten Judgments on me. I could not have the face to ask for any thing, unless God first had promis'd it, but I resolve to hold to nothing, but to continue in the way I am in. DevoIL

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tion is of gocat Extent, it takes up all the heart, it cannot stay in any Soul divided betwixt it and Ambition, Avarice, Violence, love of the World and Pleafures. If then you fee fometimes a Worldling that refuses bothing to his heart, have his fee days of regular Devotion, nay, and sometimes. break into Floods of Tears and bitter Sorrows; conclude undoubtedly that those are Hypocrites, that would pay God with Looks, and impose on men with fair Appearances. There are, it may be, some that are the cheats of their own hearts, and think they are very good men, when they expiate for the debauches of a Month, by one days fasting. But they are greatly out, for true Devotion is not thus unequal, nor full of Sallies and Irregularities. It is not like : the floods in Spring that flow with fury, but continue but a day; Innocence of life is therefore of absolute: necessity to the attaining true Devotion, and a necessary Preliminary. This,

This Vertue is one of those most excellent Graces we receive from Heaven, and one of the most precious gifts of the holy Ghost; but 'tis a Pearl that is not cast before Swine, 'tis an Enamel only fit for Gold; a Favour only communicated to privileg'd, that is to say, to pure and clean Souls. But because we shall meet with this Subject again, we will not exhaust it here.

#### MEDITATION

Who can express the evils and disorders fin hath brought upon the Soul? Who can cast up the miseries, in which the naughtiness of my heart bath engag'd me? and among [t the rest is this, that it renders me incapable Tis sin bath made a separation of Devotion. betwixt God and me, and therefore I am dead, for God is my life, and my fouls Soul; I am blind and strayed from God that is my light: I am poor, being separated from him, for be was my Treasure and Abundance. am naked, for he alone it was that cloathed me: I am fick, for it was be, my Sun of Rightcousness that carries healing in his wings, that

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that was my health and frength. 'Tis fin bath rob'd me of bim, and eclips'd bim from my fight, and I must languish out my life, divided from him that was and is my Principle. And in this fate, Ob bow can I produce those vigorous movements of Devotion, that raise the Soul and carry it up as far as Paradife? Sin is that thick bumidity that fastens on my Wings; a weight that overwhelms me; that stops my Sallies, and makes all my Efforts and Attempts both vain and profitless. I feel in my members a Law that fights with and opposes the Law of my Understanding, and maketh me a flave to Sin; so that I cannot do even what I would of good, but do the evil that I would not.

#### PRAYER.

Sun of my Soul! Come, distipate these Clouds. Thou great Deliverer, come and break these Bonds, open this Prison, cause this Vassalage of sin to cease and have an end. Thou art more pure than I am impure, more powerful than I am wretched, and more alive than I am dead. Withdraw me from this wretched state.

state, this milerable nothing. Dif engage me from beneath the weight of my Coxaption, that I may go with chearfulnels, or rather fly with fwiftness to thee. Pardon my fins, that they no longer terriffe my Soul. and fright me from the Chanie. Stop thou the course of inviniquities, that they may no longer hinder my dans ers from mounting up unto the Throne. Permit me not fill to continue making my felf unworthy of the favours, by abusing them, and grieving the boly Sholt by my impurities of life. Tis he alone that can inspire this Ardor that I feek; He alone can make mp Soul devout, his prefence only kindles my Affections, but will he beign his lights to so polluted and lo dark a Soul as mine? Prepare thy felf within me lodgings sit for fuch a mighty Guell, that he may come and animate me, that I map live and love thee, and map burn with the fire of thy Love, and that of true Devotion.

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# CHAP. II.

Of the Love of the World, the second Source of Indevotion.

NE of the greatest reasons why there are so few truly devout ones in the World, is, that the World is too too much belov'd; and this Worlds Love is one of the most powerful Temptations that the Devil uses, to distract and turn our hearts aside. This Love hath pierc'd into our very inwards, and whilst it governs in our Hearts, how should the love of God come there? for light and darkness, fire and water, life and death, are not more incompatible than those two forts of Love. He that loveth the world. the love of the Father dwelleth not in bim. And where there is no love of God, how shall there be Devotion? for what is it but this same Love that makes the zeal and fire of true Devotion ?

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votion? What is it but this Love that creates those ardent longings as ter Union with God in the devout Souls? What is it else that gives such pleasure in possession of him? 'Tis this that gives good Souls that readiness and chearfulness in serving God. 'Tis this that maketh all things case to the Soul that loves. Now then as much as the Love of God forwards Devotion, so much the Love of this World hinders it; it quenches the devout Ardors, stifles good Desires, estranges us from God, takes away all Relish of things spiritual, and steals away the heart, and carries it away we know not whether. Lot's Wife was going towards the Hills, but still she had her heart in Sodom, and thither The superiour part turns her Eyes. of the Soul, that loves the things of Heaven, makes some Efforts to raise it self to God; but the inferiour part, where all the Passions reign, turns the Eyes towards the World, and withdraws the heart from the divine Comt II

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merce which it began to enter on with God. When Rachel left her Fathers house, she took away with her his Teraphims: so when we leave the World and enter into our Closets, we carry with us all its Idols and vain Images, and those unhappy Thoughts that will be croffing our Devotion. These are the Idols of Gold and Silver, the Devils Avarice and Ambition, that pass and repass a hundred times in a quarter of an hour to distract our minds, and spoil us of attention. Our Brains, when we come to Prayer, are fill'd with a thousand Ideas of good and evil things, defires and fears, of dangers and distrusts, hope and despair, sports and divertisements, with other vain Objects. And can a Soul already thus posses'd give place to any Images of God's Greatness, his Majesty, Goodness, Mercy and Love? Can Faith, Repentance, Charity, Zeal, Hope, Gratitude, and other Vertues that make up, or are any ways helpful to Devotion, can they, I say, consist with

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with the movements that the Com merce of this World inspires us with We can hardly think of any thin but what our hearts are taken withal if we lov'd the World less, it would not lo often return upon our minds We are charm'd therewith, it is a Spi rit that we cannot find a place of refuge against its persecutions; the folitude and dismal Objects of the De fart cannot banish it. An Antient tells us that amidft his macerating Mortifications, his Imagination brought him in the Wilderness, a Troop of beauteous Maids, in Jollity and Dance. We must therefore employ all our Arength and abilities to drain this fruitful Source, if we would be truly devout. My little Children, love not the World, nor the things of the World. We must crucifie the old Man, if we would present our selves to God a living Sacrifice, holy, and acceptable, which isour reasonable Service. Thus one of the most useful Meditations, by which we may prepare our felves for Prayer, rt]

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Prayer, is this, of the Vanity of the World. Tis good to enter into ones elf, to confider the shortness of hunan life, the inconstant glory of the World that flourishes in the Mornng and at the Evening fades away. Tis good to fay, and fay again withn ones heart what the Holy Ghost has faid before, All flesh is grass, and the glory of it as the flower of the Field, the grass withereth, and the flower sadetb. Thou carriest them away as with a Flood, they are as a Sleep in the Morning, they are as grafs that groweth up. The days of man are as grafs, the wind passeth over it and it is gone, and the place thereof shall know it no more. Man that is born of a Woman hath but a short time to live, and is full of trouble, he paffeth away as a shadow that flieth, and cometh not again. His Riches vanish, but his fins abide: his Honours leave him, but his Tormentors never do. And, it may be, whilst we cry out Vanity of Vanities, over this heart infected with

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with the putrid Air of this World, we shall chase away these worldly thoughts, it may be drive those filthy Birds away that come to spoil our Sacrifice, and to devour that good seed of Piety, which the heavenly Husbandman hath sown there.

#### MEDITATION.

O wretched that I am! 'tis to great purpose truly, that I cry out Vanity of Vanities, over my beart infected with this worlds love, fince it becomes no whit the better for it. am sufficiently persuaded of every thing that's Said; I know very well that the World is made up of nothing but. Appearances: I know very well it covers all its gall and wormwood, with a little Honey; I know very well, its Pleasures are as so many Nets to ensnare the Soul, and drag it unto death: but I know not bow this knowledge takes possession of my Understanding but makes no manner of Impression on my Will. I believe, I see, and yet I do nothing. I see a thousand and a thousand people plung'd in the corruptions of the World, and led thereby to Hell. I fee it is a mighty Enemy to Christ my Saviour, and that the first thing

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bing it attempts, is to remove from out their earts the love of God, who have given up beir names to bis Service. It is a wicked and dangerous thing, I know 'tis so, but yet I canot break those bonds that tieme to it. I fly it, t pursues me, it catches me, in every place, and I am never free. Ob my beart, make one brave Effort now at last, to break these cursed Chains, and to divorce thee from this Enemy. Say to bim loudly, Get thee hence, behind me Saan, thou art an offence. Love of the World is an Enemy to the love of God, but so is Gods love an Enemy to it. Ob then, my Soul, receive into thy heart the love of God, that it may keep out thence the love of the World: Commit thefe Enemies, and fet them once together, and take be sure that party thou wouldst Save, against the other thou wouldst quite defroy. Love bim that loveth thee, although sometimes be firike as though be lov'd thee not. Hate bim that bates thee, though be seem to love thee above all things else. to this ardent Lover such a love as that be bears to thee, and merits from thee.

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But, Oh my God, I neither can love thee, not hate the World without Pluck up this bitter rot that's fpzinging up, and would divert mi growing upwards towards thee: Open mine eyes; draw the worlds Curtain up, remobe the Mask and paint where with the World is dreft and covered, that I may fee its native ualinels, and learn to have it in ab horrence. On the other lide, caule me to fee thy face, and all thy beau ty, that my Soul map be therewith ravish'd, and I no longer man pur fue the worlds Panities. Enrich me with thy gods, that my Soul may be fired in the enjoyment of the Love. Then than I run thy mans with all my might: then thall my Soul be fill'd with that celestial fire, that never can be stop'd from raising up it felf to thee, with all the Ardor that one ought in reason to pursue the Sovereign Good withal. Then Mall mn Soul in its Devotions be no longer troubled with the vain Adols of

fthe World, nor with its fantomes: but filly with thee, mp God, and with the Love, shall have no room for any other passion.

## soldier C BA P. III.

Of too great Sensibility of earthly Pleasures, the third Source of Indevotion.

"ME love of the World is as a great Tree foreading into feveral Branches, which are as to many The first Sources of Indevotion. branch of this Love, is, a too great sensibility of earthly Pleasures. These Pleafures are of two forts: the first are highly Criminal, and are those we call the Debauches of the Gallants of the World; and of thefe it is certain, that not only an excessive sensibility, but even the least tast, is a mortal Enemy to Devotion. Spiritual Pleafures are of fo different a Relish from those

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those of the Flesh, that one cannot at the same time love the one and tother. A palate used to gall and wormwood, and that tasts no other thing, can never bear the sweets of Sugar and Honey. A man that's plung'd into the pleasures of Sin, can have no gust or relish for the Joys of Heaven. There is another kind of Pleasures, whose Innocence the World maintains, because the fault is not so visible: but as innocent as they either are, or may be, they quickly become criminal by their Excess. The continuation of Diversions (the most innocent) becomes an Abuse, and may become great hindrances to Piery, as little sensible as we are of the mischief. The holy Spirit is call'd the Comforter, and the relish that the faithful find in exercises of Devotion, are call'd divine Consola-But to what and whom are. tions. Comforters and Comforts given, but to the afflicted? In truth, those Souls that are so full of the joys of this World, are not very fit to receive the spirit

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fpiritual Complations, and faturaly impressions of the divine Comforter. Tis therefore Jefus Christ fays, Blefled are they that mourn, for they fall be comforted. And S. Augustin faid to God, Thou art the only true, the only Sovereign pleasure, that art capable of filling a Soul; remove far from met befe false pleasures, and at the same time enter thou thy self into their place thou who art sweeter, and more dear than all the pleasures in the World, but not to flesh and blood. The Manna fell not on the Ifraelites, but when the Provisions fail'd, they brought with them from Egypt. Surely this Mahna of divine Grace, these Ravishments and Joys of Devotion, are not communicated to those who are stor'd with Magazines of goods from E gypt, and the pleasures of the World.

A person that returns from a Ball or Comedy, must needs be very ill dispos'd for Devotion; 'twill be to little purpose to say in favour of the Theatre, that it is now become chast;

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and that we meet with nothing there. but Lellons of Vertue. They may fay, if they will that Passions are only dilplay'd there, as animated in defence of Honour, and produce no other Sentiments but those of Generofity. For my own part, I fay, the Vertues of the Theatre are Grimes according to the spirit of the Gespel; and though we may hear formething that's good from thence, yet it is well nigh spoil'd by the polluted lips and imaginations through which it passes. Q impious, wickedness, said Clament of Alexandria, thou half brought Heaven upon the Stage, and God himself is become a Comedy. O impious wickedness, may I fay too, in imitation of him, thou haft brought Vertue on the Stage and made it look like a Comedian. Jefus Christ would not have his Preachers appear in Trunk-hofe, with Paint and Patches on their Faces. Tragedy, faid S. Cyprian, revives the antient fins in its Kerses, lest they should die with Age; we draw them from their

their Sepulchies of a thousand or twelve hundred years standing. We teach the present Age, the ims they might. perhaps, have never thought on; they think that what was heterofore done, may be done as well at prefent: and thus we make examples of those Actions that had cealed from being Grimes and doing Mischief. And yer this is Tragedy whole Innocence may be defended best, and with the greatest Colour. The Lacedemonians who were very wife, banish'd these criminal Amusements from amongst them, because fay they, it was not fit to violate the Laws even in appearance, but respect them even upon the Stage. And this puts me in mind of what Cicero faid upon a time; that it was not bonest or fit, for Philosophersuor Rhetoritians to exercise their faculties, though but in jest, against the existence or the providence of God. We owe them this respect, not to divert our selves at their Expence. And I lay the same of Vertue: It is not fit-F. 2 ting

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ting to be pleased, with seeing it, or play'd upon, or outrag'd on the Theatre. But besides, these Spectacles are absolutely inconsistent with Devotion, because they fill the Soul with vain Passions, and we have need to have our Souls at liberty. They create real Joys and Sadnesses for imaginary Adventures: they fill the mind with Images, and the heart with Sentiments of Vanity that quite destroy those holy Dispositions, that we would establish in a devout Soul.

It is the same with Play; itis a Madness that possesses men like a kind of Devil. A man sees roll, as one may say, his life and death, his good and evil fortune in a little Box: he attends the throw with Inquietudes and inconceivable Transports; his Soul is agitated at the same with a thousand different Passions, of Fears, Desires, and Hopes, &c. and his Heart is wholly out of its proper Station. Is such a man in six condition to raise his Soul towards God? They would be fine

fine Devotions, these that are made after having far up almost all Night, at Gaming. The Tempest harh been too long, and the Floods will roll a great deal longer: the Soul will be a great while before the recovers her breath: again 5 and after all, the fweets of Devotion will not relish to his tast, because they are not those Pleasures. of which alone the is fentible. hence it comes that young Folks are fo feldom fit for Flights and Elevations of Devotion. They enter presentlyupon the World, and every thing appears beautiful, and carries with its the Charms of Novelty. They take long draughts of fenfual Pleafures, and nothing is agreeable but that which flatters Flesh and Blood that boils within their Veins. And hence it is + moreover, that that Temperament of Blood, where the Sanguine prevails, which is the temperament of Joy and Pleasure, is less proper for Devotion, than that which takes in somewhat of the Earth and Melancholy. The fire

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first is like matter extremely combuflible, that takes fire at the first spark; but the second is more difficult to stir. and is less sensible to that which charms the others, and that which enters deep into the one, scarcely raises the Skin of tother. We must therefore draw men from this Mistake. They fansie they can partake, and as it were divide themselves between two forts of Pleasure, those of Heaven and those of Earth ; but 'cis not to be done. The Law puts in the number of unclean Beafts, all fuch as Iwim and Hy, and live amphibious in two Elements of Earth and Water. 'Tis the Emblem of Worldlings. They fwim continually in the Pleasures of the Flesh, and sometimes with feeble Efforts try to withdraw, and raise themselves to wards Heaven; but it happens to them, as it does to those Fishes whole Flight is no higher, than just to skim the Superficies of the Streams with their Wings, and presently fall again into their usual Element. Rare and de.

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delicious, fays S. Bernard, is the divine Confedation; it is a chaft but fealous Lady, that deserving to be only boo'd, will not bestow her self on him that runneth after Strangers. 'Tis for this reason Solomon cries out Vanity on all the Pleafures of the World, of which he had, to his coft, made a mult fad Experiment; and for this reason David does so oft declare, that he defires no other Joys than those of possessing God Leave all, faid Saint Auftin, and thou foult find all; for every thing is to be found in God by him that for the Jake of God despiles every thing. This is therefore one of the best Advices one can give to those good Souls that would dispose themfelves to a devout Life. Renounce then, oh thou Soul that wouldst be good, renounce the Pleafures of this World, and chule the spiritual ones: Let reading of good things delight thee more than the most schfual Joys do the most worldly-minded. Let the holy Affemblies, and the Preaching

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ing of the Word divert thee, as the rest are diverted at their criminal Spectacles: Let works of Mercy towards the poor and needy be as sweet to thee, as their vain Courses, Sports, and idle Conversations are to them: and if thou dost at any time relax, let Honesty and rigid Vertue be the Directers and the Measures of thy Pleasures.

#### MEDITATION.

Unbappy is it for thee, Omy Soul, that thou wert born in Egypt, and art not fensible of the pleasures of true Canaan: therefore thou turneft thy Eyes so often on the World, and at the Same time that thou shouldst bave thy heart wholly in Heaven at the hour of Prayers, thou thinkest on the Delicates of Spiritual Egypt, that thou feddest on, when thou wast yet a flave of Hell. Thou bast not yet tasted the pleasures of devout and pious Souls, that say, I am satisfied as it were with Marrow and fatness: I have tasted of the goodness of the Lord; his Love is pleasanter than Wine, and fweeter than the Hony comb; let him kiss me with the kisses of his mouth. Ob would to God I had been bonor'd with those secret Commerces, with which my Savioar

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Saviour bonours some great privileg'd Souls, that fill them with foy amidst their pains, and makes them fing in Prisons and in Fetters. Learn then, my Soul, learn then to feek thy pleafures and delights in God: be is the spring of foys, and all that comes not from bim, end in grief, and sadness, in tears, despairs, and gnastings of teeth. What dost thou wish for, ob my beart? What doft thou hunger and thirf after? Dost thou love Beauty? God will give it thee, and thou shalt find it in him; by converfing with him, thou shalt become glorious and full of light. Dost thou love life and bealth? be is the spring of life and in his light shall we see light; and be will give thee life that shall be always bealthy, always virecess, and that is life Eternal. Dost thou love Pleasures? he will make thee drink Rivers . of Pleasures, and make thee glad with Wine prepar d by the divine Wisdom, that saith, I have mixed my Wines, I have flain my Fatlings. He will canse thee to see Objects that will ravish thee: and make thee hear Juch fiveet and charming Musick as the Confort of the Saints and Angels needs must make, when they are chanting out the Praises of the Eternal God. And canft thou then be fensible to the vain pleasures of this World, after thou haft receiv'd or doft at least in hopes posses, such charming joys and pleasures. PRAY: E 5

### PRAYEL.

O God, my God, Divine Sabient, come thou and fill my Soul with thate tweet jous, thou dall community eate unto the faithful Servants. Sibe me the Bread that came from Beaven, the true Mannia; and the food of Angels; make me once tall those pleasures, that extinguish quite all fense of athers of this Woods, and take from me the relich of its biber. fions. Let the Salibaths be my delight, and let thy Mach be fweeter than the Doup and the Donp comb. Vet adeditation on the good things thou preparest in Beaben for those that love thee, enchant me in fuch manner, that I man quite bespile the Mozld, and give my felf entirely to the Service. Cause thou the Beabens to bow and come bown to the Carth in favour of me: Enlarge my heart, and make a little Paradife therein, and fpread abroad fuch an abundance of the light of thy Grace, that it map come near the light of thy Glozy. Cause thou thy Greams to flow across this Paradife: Plant there

there the Cree of Life, and pour down luch an affluence of good things, that I map look upon, with the greatest contempt imaginable, the Joys and kickes of this Earth; and being seated on the Chrone where thou half placed mp Soul, she map consider all the Palaces on Earth, as so many injectived Puts and bespicable Casbing.

### CHAP. VIV.

Of the Cares and Perplexities of this World, a fourth Source of Indevotion.

A Nother Branch of the Love of the World, and a new Obstacle to Devotion, is, the Cares and Perplexities of the World. Black and dismal Spirits, that frequently withdraw us from the company of our Saviour Christ, to lead us amongst the Tombs, and walk us in the ruins of our Fortune and our Greatness. There are in the World more miserable than happy People, so that this Tempta

tion is at least as common as the foregoing one. We love this World exceedingly, and therefore when we lose it, heartily bewail our Lofs. whom contrary Winds have driven from his defired Haven, can't chuse but turn his Eyes that way, and loses not the fight of it without an inconceivable deal of Trouble. If he would Tay himself to rest, the Image of his Country, Wife and Children, and his Friends, return incessantly upon his mind, and continue on his Grief and Pain. So an afflicted Soul that. would retire into it felf, and unite with God, fees in the midst of his Devotions the Images of his Misfortunes, that awake his Griefs, and draw him down from Heaven, to plunge him in the bottomless Abyss. are the Wasps and Gnats, whose Stings are sharp and piercing. While we are fixt to any good Work, and give our whole attention to it, then come these Infects, and pierce so to the quick, that a man cannot forbear to put out his

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his hand. These are the Rods with which the Egyptian Task-mafters make us make half to the Works of the Flesh, that Brick-making. These Task-masters are the Spirits that fay as Pharaoh faid, This people is lazy, and fince they will needs ferve God, double their Labours on them: and then they rouse those sharp and piercing Cares, awakening in one Man the memory of a Suit at Law he lost, and in anothers mind the fad Estate of his Affairs, and the downfal of his Family: in another the threatning of Disgrace, or death of some beloved person. And then these Thoughts, like so many sharp points, hasten the man to return to his gathering Straw, his worldly Occupations, that quite take off his mind from God. If then we would repose our selves in Gods bofom, we must drive away these buzzing Creatures from our Ears, and lay these cursed busie Spirits. And as the Spoule fays, Te Daughters of Jerusalem, I charge you by the Hinds and Roes

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Roes, that ye stir not, nor awake my Love until he please. So we must say, Be gone vain carnal Thoughts, Cares of this World, ye piercing Cares; be gone ye cursed Spirits, return to your Abys, and leave my Soul at rest, disturb and trouble not my holy Conversations; withdraw me not from my beloved's Arms, in whose sweet Company is all my Joy and Happiness.

There are good Remedies against this Temptation, if we will but make use of them: The sirst is, to rid ones self of the Love of this World: if we love it no more, we should be sensible no more of the Missortunes that happen to us from it. Let us leave loving Mony, and see whether Riches, Honours, or the loss of them can touch us. Let us but set our Hearts on God, and we shall always be content, for we can never lose him. The World makes us pay Interest for its Pleasures; the Grief it causes, when it leaves us, is greater far than the pleasure

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we found in its pollations and therefore we must leave it in good time, that we may tole it quite without much troubles di wa have any reasonable and lawful Gangerns and which he cannot rid any felves of, let us follow David'a Courich Committ by care water the Lords and the Stall bring it to pale. We want not Examples to support this confidence and trust to we can produce an Elias in the Wilderness, whom the Ravens feds a Prophet in the Lions Den wham thate wild Creatures had respect to: the Ifractives in barren and uninhabited Countries. on whom the Heavens rain'd down Bread. Have we need of Assurance & See then the Promise of our Lord; The Sparrows fall not to the ground without your heaverly Father; the very hairs of your bead are numbred, ye are of mare volue than many Sparrows; the fouls of the air have neither barns nor granaries, and yet your beavenly Father feeds them. Will God that hears the Ravens crying, forfake you? Sure WC

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we must have a mighty share of Un. belief, to diffrust for great and many Promifes. And after all this, let us remember that our concern and cares, change nothing in the state of our Affairs; but only overturn our Souls, as it were, and make them incapable of Devotion. Therefore our Lord would have us take no case, even for to morrow, for fear it should disturb the Devotion of this present Day. When therefore we enter into our Closet, we must say to our selves, why doft thou trouble thy felf about fo many things, when it may be thou shalt die to morrow? Thou art afraid to want Necessaries, but little thinkest that these Necessare but very few. Thou haft had fome Loffes already, and art afraid of more; but this is it, that God is retrenching thy Superfluities. After all this, how canst thou fear to want, when thou are just a going to find thy God, to whom all things belong? Say with S. Auftin, Throw thy self, my Soul, into the arms of God, and

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do not fear that be will suffer thee to fall, for his Arm supports both Heaven and Earth. And when thou hast thus said, shut fast thy Door, and put these Cares and Troubles under thy seet, and fall upon thy knees.

#### MEDITATION.

Alas! I have great reason to lament ; Ob that my bead were a Fountain, and mine eyes two streams of Tears, to bewail my fins withal; the forrow I should have is a godly forrow that worketh Repentance not to be repented of: But I alas have none at all. My Eyes are dry and unrelenting as a Rock. Moles bis Rod must strike me, and the terrour of Gods judgments must seize me, ere I can break forth into floods. But yet I want not tears to grieve for my Disgraces, and what the world calls Misfortunes. I am not at all sparing of Tears, but I bestow them ill. Why art thou so troubled, O my Soul, at the loss of those things of which thou art but to have the use, and from which Death will undoubtedly burrythee away? Dost thou not know the world and Fortune are of Glass? they shine, but they are very brittle, a little blow breaks them, and

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and makes them fly to pieces: Wby should thou find it strange then, if this Glass should break between thy bands? VV by art thou then to fenfible of injuries and wrongs? And why dost thou make anothers malice and malignity thy misfortune? Why dost thou then bewail so bitserly the loss of those whom Death deprives thee of? They were not thine, but Gods, who lent them thee, and takes them now again? And why art thou so prodigal of tears, from which thou canst reap so little fruit? This is to employ ones labour for that which nourishes b not. KV ben thou here nilest the Misfortances the tears do not make thefe misfortunes end: but bewail thy fins, and they will be thereby destroy'd; they will make a freum, that will carry them away, and they shall be no more. Thy carnal cares and perplexities trouble thy Devotion, but the grif thou shalt shew for thy first and infirmities, will encrease thy Piety, and God shall comfort thee.

#### PRAYER.

Descend then, O thou Spirit of Consolation, that half been promis'd from the Father, by the Son. Come sweeten thou my bitterness of Soul; Come

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come recompense me for my infles by the Riches . C ne rember me the ions that pals oil Ondersandings Come give me Hiety, that I map have content of mind, that one and the other join'd together may be to me great gain, and make my four: reign happinels: Come, let mp Soul in lo firm alkation, that it comes be maken by the rudel Shocks : Come give me all that I have lost, my gods, policitions, houles, husband, wife, inpohibee father, wother hinglolks and dear friends: Give me all thou tokelf from me. Come. @ mu Laviour, let me perfectly possels the that thou mapli be to me instead of every thing belives. The World hath taken from me all it gave, but cannot rob me of thy Prefence. I make thee here an Offering of all Ihave, and all I have not; if I have not loft them for the Pames lake, pet at least I suffer patiently their absence in compliance to that resignation and ovedience that I swe thee. fore I hope thou wift reward me, as though I had lost them for thy lake.

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And in this hope I banish hence all cares, that they may trouble my repose no longer. O my God, gram that the walls of this my Closet may be impenetrable Kamparts against the Darts of my pursuing Enemies. So that I may be in thy Presence, as in a peaceable and quier haven, freed from the storms and tempelis, that visiture and brive me up and down; and that the commerce of my Soul with thee may not be broken off by the temembrance of my missor times. Oh make me quite forget the evils and the sorrows I have suffered.

## CHAP. V.

Exceeding Multiplicity of Affairs, a fifth Source of Indevotion.

THIS is another Branch of the Love of the World, and another hindrance of Devotion. We love the World and give our felves entirely to its Affairs. One is employed in Merchandife, and thinks of nothing else:

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elfe: another's bufied in anothers Bufinels, and makes it his own for Interest: he pleads as is faid, in the behalf of Justice, but it is often in behalf of Sin, and whilst he gains his Cause, loses his Conscience. The Physician visits his Patients, with design to make them pay dear for his Service. A man of business is always casting up his Accounts. The Artisan exercifes his Art; the labouring Husbandman his Tillage. And thus the better part of all mens time is spent, and the World is fo corrupt, that we think these men deserve commendation for their Diligence, because it is one of the most innocent ways of losing time; but for all that, 'tis criminal when it steals our Hearts from God and relaxes our Devotion. The mind of Man is fo contriv'd and made that it cannot vigoroully tend to more things than one, or earnestly defire them. So that if a man bends the Ardor of his Defires, and the strength of his inclinations towards his Fami-

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ly and Trade, God, for his flave, will have but the relieks of the Soul and faire and languishing Defices it : floor

I pretend not that perfort of all Conditions should give up thermselves entirely to Contemplation. That kind of life is proper only to the Angels, and not to Men. And fines one half of use is Body, we must think to live a life that is partly bedily A Bird, be in never fo ftrong, yet cannot always be upon the Wing: nor has a Soul fufficient force ten be continually foaring towards Heaven 1 Io Know moreover, we must ferve the necesfinies of Nature; Inda word, Toppofe not my felf to that decree, that Man received from Gods to eat his Bread in the fweat of his Brows and labour fin days in a Week! I only would defire that Martha's bufiness might not hinder Mary's, nor that the Body which is our least part should carry away the best and greatest portion of our time. If we have any thing wherein to peaile Gods geacious condescen-

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a a ion to us, 'tis on this Occasion. All our time is his, but he gives us ske parts in seven: Size days shall thou labour, but the seventh day is the Sabbath. And since he is so bountiful, we ought to be exact, in paying back to him this Tithe of Time, one day in seven, and one hour in seven; six hours frould not pass without returning to our God, to offer him the Seventh. If you do more, you will not do too much, since 'tis to him we owe it all.

Why should you not observe the same Measures, in respect to the Soul, as ye do to the Body? You give that Restand its Repasts, and break off the most important Assairs you have, to repair its lost spirits and strength. Take heed the spirits of Grace be not too far spent. Recal the Soul to its Exercises of Devotion, as to Repasts, to make it strong and vigorous: and as to Sleep, during which it is gently laid in Gods Arms, and fill'd with blest Ideas, and with pleasing Visions.

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We must, I say, oft labour for this heavenly Recollection and withdraw the Soul, from the wandring courses it is taking over Human things.

The running hafty Banquets are attended with Indigestions, and nourish little or none at all; and therefore we fit down and rest at Meals: And can a man then think to serve God whilft he is doing somewhat else? These turbulent Devotions are the evil Banquets that oppress and overcharge the Soul, rather than give it any nourishment or strength. We must therefore take off our selves in due time from our ordinary Affairs, that our Souls may retire into themfelves as to a Port, there to enjoy a Calm after a Storm. Whilst the Water is in motion, it can neither well receive nor reflect the Image of the So a Soul in continual agitation, cannot well receive the impreffions of Grace, the Rays of Jefus Christ who is the Sun of Righteoufries; nor the Image of the great God. Thou troubled

troubled Sea, impetuous Soul, keep thy self still, stop thy Waters, that they may be Heavens Mirrour, that all its Lights may penetrate, and be drawn out on thee. How can the knowledge of God, saith S. Basil, enter into a Soul that is already taken up with a croud of carnal thoughts? One must be master of himself and time, to give ones self to God. Pharaoh well understood this thing, when he said to the Israelites, that which you say, Come let us go and serve our God; proceeds from hence, that you have nothing else to do.

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God, I avow, loves not the slothful: and how should he love an idle
Life, when he will punish every idle
Word? But neither does he love those
that are too much busied. Martha,
Martha, thou art cumbred about many
things, but Mary hath chosen the better part: She was not busied about
evil things, but about too many: She
did a good work even in what she
then did: She serv'd our Saviour, and

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prepar'd him Meat and Drink. If there could be excess in those innocent and charitable Occupations, that hinder men from coming oftner to their Lord, what shall we think of the bufiness of this World at large? How many persons must there be excluded from the facred Festival of our Lord, and from his marriage Feast, and of what fort? They shall be those that are builed; the one in buying and proving a Yoke of Oxen, the other in purchasing and visiting his House, and a third in marrying of a Wife. These men shall find the Door shut; they found not time to come, when it was seasonable, and when they find their own time, there shall no time be found to open the Gate unto them. They shall hear these words as well as all the rest, Be gone ye workers of nothing, I know you not. Let us not then say, To day I must go to such a place, to morrow I must do this and t'other thing, and after I will think on God. Ah my Soul, thy great Affair

fair is to let thy self aright with God, and often to consule how he is disposed towards thee, to sollicit his Clemency, and implore the succors of his Grace; to pay thy just Homage, and bring him into thy Interests. This is the one, the necessary thing; Chuse then this good part, that shall not be taken from thee. This one thing I do, forgetting those things that are behind, and reaching forth to those things which are before, I press towards the mark.

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Let not the indevout ones then object the multiplicity of Business. They that are most busied, can steal time, to give to their pleasures, and therefore may take as much at least, to do their duty in. Let them not object the goodness and the innocence of these Employs; that cannot certainly be innocent, that keeps us back from God, and makes us blameable before him.

But what shall we say of those that make a business of adjusting, or dressing

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fing the Head exactly, and fetting all things in great Order; that consult their Glass an hundred times, that nothing be misplac'd, and spend the best part of their lives in these vain idle Businesses, and that of all their hours can hardly spare a few to give to their Devotion? I say, they have a fad account to give of all: of the time they have so miserably thrown away: of the beauty of which they made so bad use: of the unjust divifion made between God and their Idol; fince they have employed all their lives in ferving that, and given to God but some few moments, of a precipitate and flurr'd Devotion.

# MEDITATION.

Poor Soul, bow unhappy art thou, to be oblig'd to serve perpetually, a body that renders nought but evil to thee, for all the good thou dost to it! Thou labourest after abundance of things, and runnest from one end of the World to the other; Thou venturest all the temposts of the Sea, and exposest thy self to its fury: thy body is burnt by the [corchings of the Sun; Thou passest from the Icy Cli-mates to the Torrid Zone: Thou rowest on the jaws of the Deep whole years together, to feek for Riches, Gold and Silver, Pearls, and other fine things. If not this, thou dost something else as good, and takest as much pains to as little purpose, and all for a body that is but dust, and must to dust return again. true, it is a burthen God bath laid upon thee, to take care of thy body, but thou dost infinitely increase that weight. The Body would con-tent it self with little; if thou wouldst serve it, as it should be served: and consequently it would take thee but a little time, whereas thou givest it all. What blindness and what madness is it? VV bat will be the return of all these pains? The Body for which thou takest them all, will not preserve the Riches thou hast gathered up, no, nor no more of them, than one poor Winding- heet, a Coffin, and about fix foot of ground. O my Soul'tis on thy felf thou (hould it bestow thy thoughts and pains. Thou art a Queen, and art become a Slave; Thou shouldst be serv'd, and thou thy self dost vilely (erve another. Thou neglectest to beap up true Riches, and therefore thou art poor and blind and naked. I advise thee therefore to purchase Gold, and Food and Raiment of bim, who fays, Ho, all that thirst, come to the F waters,

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waters, come and buy wine and milk without money.

#### PRAYER.

@ mp God, make me to unberffant thou art the Sovereign God, the only God, the only One that's worth the feeking fozithe only One that's worthy to be lov'd; that I may run no longer after thefe vain thadows of Glop and of Greatness. Wake me to know what are the true gods that I map give them all my love, and all my care; and may no longer make my application to the business of this Mozid my greatelf Dertue. That I man use mp Body as a Slave that is inclined to revel, but map ferve thee, as a Lozd, whose inclinations are perpetually favourable to me; that I may feek first the Kingbom and its righteousness, that all the rest may be added thereto. Let not mp Soul be unthankful oz diffruffful, oz ever come to doubt his goodnels who hath given to many tokens of his love and tendernels. Bow can it fear that thou thouldst let it want app

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any thing, who furnishelf the Kavens when they cry, and the roung Lions take their tell and fan them down within their Dens. Alas, it labors Alas, it labors for the things of this life, as though 'twould last for ever, and neglects the tother life, as though twould never come. Lord I believe, help thou my unbelief. Wake me to understand the truth and excellence of everlasting Life, to the end I may negleat the present one; that I map make such friends, as may receive me into everlasting Habitations, and may acquire such Riches as I may tarry hence along with me, and man make thoice of that god part, that shall not be taken from me,

F 4 CHAP.

# CHAP. VI.

The fixth Source of Indevotion, the Custom of letting the mind stray on different Objects.

Think this is another Source of Indevotion, and especially of our Distractions. We cannot fix our hearts whilst we are at Prayer, and our Attention is lost: from whence comes 'Tis from an evil Custom we have got, of giving liberty to our Imaginations; 'tis that in men, which Quickfilver is in other Metals. It rolls, and flows, and a little fire makes it evaporate and vanish away, as it were, in Smoak, it becomes at last so subtle. We permit it to do what it will, and it flies from East to West, from North to South, and from Heaven to Earth, and as tho the bounds of the Universe were too little for it; it flies beyond, and loses it felf in imaginary Spaces.

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Spaces. It cannot shut it felf within the bounds of time, but passes on to Eternity, enquiring what is done there, and what was doing, whilst there was nothing done. If it contains it felf within the Universe in this. wide Space, it flutters over every thing, and glides upon their Surfaces, but dives into nothing to the bottom. And as if the Creatures that are inbeing were not enow to take it up, it fancies new ones, and imagines Fantomes and Chimera's: It makes Mountains of Gold. Worlds in the Moon, Centaures, and Hippogryphs: and those movements are commonly fo quick, that in lefs than a quarter of an hour of this Visionary wandring, we are gone so far, that the ablest man in the World, though he know our last Thought, shall never be able to divine what was our first. And after this, shall we ask whence come these wandrings of our thoughts in the exercises of Devotion ? How can we think a Soul accustomed towander:

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wander thus, should fix and stop all all on the fudden? 'Tis a Horse that never yet received the Bit, and hath done nothing hitherto but run, and leap about in the Meadows, day and night, when you would put the Saddle on his back, and the Bridle in his mouth, he breaks away and throws his Rider, and returns from whence When we would recollect he came. our Soul, it scatters like a flame abroad; it leaves us quite, and breaks the Bridle or restraint of Piety, and before we perceive its first escapes, we find our selves plung'd deep, in the divertity of vain Thoughts. Saint Austin well discovered, what was the cause of our Distractions. Then, faith he, when our mind is fill'd with Fantomes, and carries with it an infinite company of vain Thoughts, it comes to pass that our Prayes are troubled and interrupted, and that being in thy Presence, O God, we try to make thee bear the voice of our Heart, and although it be an action of such importance, yet 'tis travers'd and

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crost by some vain Image that comes I know not whence, to cast it self into my mind, and to disturbit with the rest.

If we have well understood the nature of the Evil, we shall eafily conceive the Remedy. Evils must be cur'd by their contraries. Let us learn to fet bounds to our Imaginations; let us not suffer them to roam fo far, that we may bring them back with the less difficulty: that is to dispose our Hearts to Devotion; we must accufrom our minds to meditate on few, but good things. 'Tis a Mercury that: must fix by applying to it Gold and Silver; alively faculty, to which we must apply both Reins and Bridle. But let us not think the fecret of curing this distemper of the Soul, is to retain our mind in the privation of all Thoughts: this is not possible to Nature, nor profitable to Grace. The imagination of Man is too active; it is impossible to hold it doing nothing; tis to kill it, this to keep it without Employ; for action is its very life : God : 108

God hath not given us Faculties fo noble, to bury them in shameful idleness. And after all, if the Mind were habituated to think on nothing, we should at least have as much trouble to fasten it on the works of Piety, as now we have to reclaim it from its Wandrings and Vagaries.

From all this I conclude, that the Occupations of the wife and understanding men of the World are, it may be, more destructive of Devotion than any in the World besides. The Eye is never weary of feeing, nor the Ear of hearing; and we are so far from reckoning these for Faults, that

they pass for great Vertues.

Under protection of the glorious names of Sciences, good Learning, curious, Searches, sublime Speculations, Experiments, and wondrous Discoveries we establish and set up in the World a Method of dividing the Soul with a distraction almost remediless, And would to God, experience did not give us abundance of proofs of this Truth.

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Truth. 'Tis certain and well known the Atheists are not of the Ignorant, or Vulgar. The Epicurus's, Drotagoras's and Diagoras's, have still been learned Men, and great Wits; the thing is passed into a Proverb. They fay, that those who because of their Prolession, are obliged to study Nature very much and fecond Causes. apply themselves so strongly to them, that they quite forget to ascend to the first. These Gentlemen so knowing in Antiquity, and that make such a figure in the Empire of Learning for their understanding, make no great shew of Devotion in the Church. 'Tis the study of holy things that only can inspire a habit of Devotion. We see but too too often great Divines continue bad Christians, because they intend not their labours to the glory of God. They take pains only for themselves, and aim alone at their own glory. I would never then advise the man that would be truly devout, to take upon him many things, nor burthen

then his mind with Conjectures, and his memory with May-be's, of which that which they call good Learning is wholly made up. Besides, that this false Science begets a habitude of Pride, the Enemy of Devotion; it inspires moreover a Spirit of Pyrrhomsme and doubt, that from Philosophy passes to Divinity. Because they find little or nothing certain in humane Sciences: they take the same liberty to doubt of divine Revelations: they accustom themselves to judge according to the light of Reason, condemning every thing that does not agree thereto; and are rash enough to introduce into the Church that Principle they should have left behind them in the Schools.

I design not hereby to be an Advocate for Ignorance, fince we are all Citizens of this World, it is permitted us to enquire into what is done there. But the Author of Nature, whose fide we take, hath shewn us with what reserve we ought to set our selves to the discovery of his Secrets. He hath

let us fee but the Effects, and hath hidden almost all the Causes. Which reaches us that we may eafily be without their knowledge fince hidden things are not for us. I don't know if a little Ignorance would not serve better to the glory of our Creator. If we understood but Nature as well as we would understand it, it might be, we should less admire its Author, for Wonder is, as is faid in these Cases, the Daughter of Ignorance. And it is certain, we are wont to admire things excellent the less, the more we fee them; and the more we think we understand them.

The defire of Knowledge deceives us, but let us take good heed of its Surprizes; the defire of knowing Good and Evil as Gods cost our first Parents too too dear. Whilst they were good, they knew not they were naked, they got that knowledge and a great deal of the like by the loss of their Innocence: their know of God alone should be the Subject of all our

labours, and that's enough to take up our whole life. Bleffed is he that knoweth thee, and nothing else but thee, faith S. Austine, and wretched is the man that knoweth all things in the World, without thee; but he that knows both thee and all things elfe is happy, not because he knows those other things, but that among the rest be knoweth thee! O run not then, my Soul, after these empty Shadows of Science, or if thou runnest, run as after Shadows not with fo much love and application. Apply thy felf only to Contemplate upon God; 'tis an admirable Object, and infinitely greater than all the Creatures put together: and yet this vast Object will not cause that diffipation and distraction that is inseparable from the Contemplation of the Creatures. He is an Infinite, but fuch a one as recollects himself in one Point: a Sun that unites his Rays in the bottom of thy Heart, to fill it both with light and Flame. Let the devout Soul, faith S. Bafil,

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Basil, be as Mirroir and clear Chrystal Glass, that receives no Image but that of her divine Sponse. Let her continue wholly fill'd with this Image, to the end that any forein things coming there, may find no place to set or shew themselves to our Imaginations. Thou Everlasting Star, said another, Source of all created Lights, penetrate to the bottom of my Heart, with one of thy Rays, that may purifie and make me glad, that may enlighten, and quicken my Soul and all its faculties, to unite them all to thee. If we would do a little Violence to our Minds and stay them on this one and only Object, we should find the good we feek for, a Remedy to our indevout Distractions: and when we have for some time stop'd this light evaporating Spirit, by heavenly Meditations, as by Irons and Chains, it will become more grave, more folid and judicious. It will not fly out so easily: and as now when it flies from us, it lights into its wonted paths, and falls upon

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upon its familiar Idea's; so when once these different thoughts are become strange to it, by its rare Commerce with them, the Mind will not so easily be carried to them.

#### MEDITATION.

Let others understand the extent of their Spirit, and embrace abundance of Objects at a time! but (bun thou diligently, O my Soul, this fault. Thou hast enough to take thee up, the Contemplation of thy God alone. In vain thou hopest to join the knowledg of the VVorld with that of Heaven; thy beart is yet too little for that God that is Infinite, and bath no bounds, and if once thou fillest it with the Creature-Images, where wilt thou find a place for that of thy Creator? The Eyes of the Nightbird being accustomed to darkness, cannot endure the brightness and the lustre of the Sun, and a mind always taken up in Contemplation of things corporal cannot sustain the splendors of that glorious and original Spirit that is the very Essence of incomprehensive Light.

PRAYER.

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Diozious and invisible Sun, that discoverest not thy Beauties but unto Souls that are purified from the pain Amages of the World. Clear thou mine Epes by the purity of thy Mays: Chafe heme that barks nels that hath leiz's my Epes, and banish from my fancy bain Imaginations, that stop my Contemplation on the light of thy Truth alone. know thee, Omp God, because thou hast been pleated to thew thy felf unto me, but that which I know, alast what is it in respect of what thou art, and of what might be known? I fee thee darkly, and I form to my felf an Idea of thy Essence and thu Majelip, that brings thee infinitely below thy felf. I do thee wrong, mp God, but otherwife I cannot do. I beg thy pardon; I do not conceive of thee as I ought to do, and 'tis the fault of my Wind as well as of my Cleanfe thou mine Epes, that I may look on thee as vigozously and fiercely as the Eagle looks up

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on the Sun. Let the knowledge of thy Beauty charm my Beart and fill me fo, that I may conceive a holy disgust for all that men in this Morld call god Letters, and deep Learning. Let me not stay in this Circumference, but let all my Diews he directed towards thee, the Centre and the Source, from whence proceeds all that is true and lovely in the Wolld. Let it suffice me to see thee, in whom I thall behold all things belides that can be feen. Let mp Soul recollest all her frengths. and let them on this only Object, to penetrate it, if it be but pollible. Ald me, D Bod, in this Defian; make thy felf visible, and let me enter into the bottom of thy Mysteries. and in the fecrets of thy divine Wildom; that I may neglect, as unboothy of me, all other curious Sciences of which the men of this World make futh mightp Boalfs and Clutter.

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The last Source of Indevotion; the Rarity and Interruption of holy Exercises.

TAcknowledge, the foregoing Obstacles are very strong. The Love of the World, its Pleasures, its Perplexities, its Occupations, and diffractions of Mind; thefe are Evils to which it is hard to find a Remedy; but not so hard, if we would take more care and pains about it; for the most evident cause of our Indevotion. is the rarity and interruption of our holy Excercises; it is certain that spiritual Pleasures are most opposite to carnal Ones: and tis only rarity and difficulty make them tharp and uneasie; we lose the very tast of Pleasures, in the frequent use of them, and when once they have lost the grace of Novelty, they ahve loft their Value.

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Value. This Beggar yesterday thought himself blest with a little Sum, but to day he has found a great one, and to morrow will be fensible no more of his happiness. Make great Enter. tainments at a great distance, and the pleasure will be something, but make them every day, and the pleafure of the Feast will end by becoming ordinary. But on the contrary, come often to God, renew your Com. merces with him, and that which feemed at first both cold and dull, will certainly become at length an Exercife of great delight, you come but seldom, and you quickly lose all Relish. The reason is not hard to find: it is, that Piety and its Exercises become Labours, because of the criminal dispositions Sin-puts us in. Now Labour decreases by a continual use: The Traveller is very weary at the end of his first Journey, but to morrow it will be less, and the next day his labour will be proportion'd to his strength, and within a few weeks will

will become his diversion. Let us bring our Souls by Violence to God, at first they will follow with great pain, they will think the ways both hard and sharp, but after a little while, the toil will not be fo great, but will change by degrees into pleafure. Is it not true that the less we do a thing, the worse it is done? Vertues are Habitudes; and though God gives them us, by infusing them into our Souls, yet he gives them in the fame manner. Habits are usually acquired; namely, by divers repeated Actions. As therefore a Man is not a good Soldier, for having been once at Wars nor a Painter for having received two or three good Lessons in that Art; no more is Piery acquir'd by fome few acts feebly reiterated, but by longand frequent Exercise. Tis a War in which we are to combat with our own Thoughts, and against the hardness of our own Hearts. And if we be repulsed the first and second Charge, we must incessantly return again with

Part II fresh Vigour. Indevotion is a Mon-CI fter, we must kill by little and little, W fince 'tis not to be done at one blow, ft

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nor at one time. This day we must gain a step, and to morrow another; but if we suffer him to take the least breath, he will quickly recover what he loft. And when we are come just to the conquering him entirely, we must not slacken any thing of our diligence; for if the rarity of devout Exercises hindred its progress, were it never fo far advanced, an interruption or relaxation will quite destroy it. 'Tis hard to compass any Art or Science, but 'tis quickly loft for want of Exercise: especially when we stir against our natural Inclinations, to

which if we yield never so little place,

we shall find our selves ready to take

towards Indevotion.

ha their part, a little after. Our hearts Pra are bent towards Sin, and especially Let it be never YO so well fortified, or confirmed with fee the best Habits in the World, one Vin

heated and disordred Thought, that crosses

crosses it, will set it all on fire, and with the flames of Concupiscence, stifle the flames of its Devotion; but if it catches thus the fire of Sin fo eafily, it is on the other hand, heavy and cold to all Devotion: So that after having with abundance of Art and Labour and great Toil, rais'd it to heavenwards, an interruption of a few days will let it fink again into its old Abyss. And for proof of this, I defire no other witnesses than the fincerely devout Souls. If some Affairs of the World, and some Impediments, which you call Infurmountable, have estranged you somewhile from the places of Devotion, and made you lose your Closet-hours: You are at first uneasie, but you insensibly accuftom your felves to it, and when you have a mind to return to your good Practices, and exercise of Prayer, then you can hardly find your felves, and feel an inconceivable floth and heaviness upon your Hearts. Conscience is like the Stomach, leave giving it any

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any Victuals for a while, and afterwards it will defire none; stay a little lenger and if you give it any, 'twon't know what to do with it, it can digest no more, it will have lost its natural heat, and all its Forces will be fpent, and performing none of its Functions, it will let the Body die. So Conscience loses its habits of Devotion, by leaving off its operations, and the Soul dies in its fins. In a word, Devotion is a Vertue that puts in motion all the powers of the Soul, like the great wheel of a Watch, it me veth all the rest in going on: without discontinuing, all will go easily; but if you cease, the Wheels will run down, and all will be heavy and unfit for motion: Continue constantly the exercise of Piety, and the Soul will keep its dispositions to devout Move ments: interrupt them, and there will be a stoppage in the Soul, that will take away its facility of moving to wards Heaven.

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These are I think, very near all the greatest Sources of our Indevetions, and the Indispositions of the Soul, which must be mended and fet right, before we can open the way to this excellent Vertue. We may find a great many others, I make no question, but they will throw us into too general Confiderations. Who can doubt, for Example, that the Languors of our Souls come from the weakness of our Faith, our Hope, our Charity? Were we but strongly perfuaded, that there is a God above that knoweth all our Thoughts, sees all our Ways, and calls himself the King of Men and Angels, that opens Heaven and Hell: could we present our selves before him, without the Spirit of Submission and a saving Fear? But alas, we believe in such a feeble manner, that we have great need of Gods helping our Unbelief: to be pious, we only want to be Believing; and therefore the Fathers have thought no Advice more useful to keep us from Distra-G 2

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ctions, than this, to remember our selves of him, and call to mind, to whom we speak. And can we yet doubt but that this flowness of Belief comes from the little love we have to God? Were we enflamed with the divine Love, all our movements would be made by the impressions of this heavenly Fire. In fine, if the hopes of Glory touch'd our Hearts but never so little, we should not move so slow. ly towards him, from whom we pretend to receive eternal Happiness. But I know not how we should reckon this amongst the Sources of Indevotion, fince this want of Faith and Hope, and Charity, are Indevotionit felf.

To conclude, we must own, that we find in our selves, certain Indispositions of mind, very often, of which we cannot tell the cause. To day we are all Heat, and to morrow all Ice:

A good Soul presses upon it it self, rouses it self, and thinks on every thing that can enkindle its Affections, seeks

feeks for it felf, but finds it not; examines its Conscience to find out its Offences that have difingag'd its Heart from God, and grieved the holy Spirit of Grace. She finds nothing the canaccuse her self of, and knows not to what the can attribute this her Coldness. Whence come these Inequalities? it may be from the changeable nature of Man, that is never long the fame. It may be the temperament of humours in the Body, and disposition of the Air. As the Soul is Prisoner in the Body, and acteth by its Organs, and depends extremely on the stirring of its feveral Humors, it is manifest that Devotion depends in some measure on these springs of Blood and Dust, which are fo often out of order: it may be that the Devil hath found his time, and fowed his Tares amongst the good Seed. In fine, it may be that the Spirit of God, the Author of all good Thoughts hath for fome feafon hid This driness of Soul may himself. come from hence, that God hath shur

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the Sources and the Springs of Waters that rife up to everlasting Life. But be it as it will, this Evil does no little mischief to devout Souls. We can employ no other means to the curing it but Prayers and Tears. The Soul must say, Come, thou Lord Jesus, come, Sun of my Soul, dissipate this darkness, cause thou the Morning star to arise in my Heart: Why dost thou hide thy self, I seek thee in the Nightseason, and find thee not: Open thy Fountains, that I may quench my Thirst, and be refreshed and satisfied; hast thee, O God of my Salvation.

### MEDITATION.

I do acknowledge my great Negligence. I take a great deal of pains, to do every thing well that respects this present Life, and take so little, to do the only and the principal thing for which I ought to labour, that 'tis hard to imagine it. To succeed in any Art, I exercise it frequently; I consult my Masters, I reslect on my Mistakes, to the end I may commit them no more. But, Oh my Soul, thou takest

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takest not balf this care in the exercises of Devotion: Thou dost them seldom, and commonly without any reflexion at all, and therefore dost them very ill: thou dost them seldom because thou dost them without pleasure: and thou dost them without any prosit, because thou dost them without any real or application: Return, my Soul, more frequently, return, and thou shalt find Pleasures and Joys unspeakable, and inconcervable.

## PRAYER.

@ mp Lord God, mp heavenly Sabiour, open thou the fountains of thy Grace, and let those streams flow Make me sensible of down to me. the advantages of possessing the, and of the pleasures that the enjoyment of thy heavenly gods will bring; that I may not deag my felf fo feldom and with to much difficulty, to the Churches where thou speakest unto me, oz to the Closet where thou sufferest me to meet and entertain thee. Draw me that I may run after thee; when I belign to approach thee by the Actis ons of my Devotion : D do not thou withdraw thy felf from me. I G. 4 know

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know I am not worthy, thou shouldst enter under my Roof. It is not long fince that my heart was a Den of Thieves: and a rendevouz of curled Spirits; Thou half driven them as way by thy Celestial Grace; but those uncleanly Guests have left the relicks of impurity behind, that make it an unfit abode for thee, and for the But, @ thou Sun of mp holinels. Soul, whose Kays cannot be sullied with the impurity of those places where they enter: Pierce thou into mp berp inwards; carry thy flames within, and kindle in my heart the Sames of the Love. If I am læpp, waken me; if I fall into Begligence, and come to break off my Devotions, knock at the dwo of my Beart; and if thy Word cannot be heard, spare not to rouse me by Afflictions: Break me in pieces, rather than permit me to continue in mp natural hardness; thp Mounds will never break mp Bead, but will be moze sweet than precious Balms. Come to mp aid, Omp Redeemer, that I may accomplish the Diaozp over my infirmities. I am heavy and earthly, make thou me spirispiritual and light. The Movements of Grace and Devotion, that list me upon high, are opposite to the movements of Pature that drag me down-wards. In this dispute Jam rent and tom in twain: the Corruption of Pature has the incolence to oppose it felf to thy Grace; and this Contest causes the seldomness of my Devotions. But, O thou heavenly Spirit, make them ease and agrees able, that I may oftner return to them.

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Part IA

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# he Profecution of the Second Part.

That Pleasure is a mortal Enemy to Devotion: What are the Sentiments and Maxims of the World, Touching the use of Pleasure and Delights.

E have thus examined the Sources of Indevotion; We have tried to compass them: but amongst the rest there is one more lively, more open, and more fruitful in Impurities, and by consequence a greater Enemy to Piety, and that's the Spirit of the World: and after having thought upon

upon the matter well, we find the Spirit of the World, is the love of sensual Pleasure. Experience shews us that this Spirit, is fuch an Enemy of Devotion, that 'tis impossible to be animated therewith, and be truly Devout: This continual use of fensual Pleasures fixes the Soul so strongly to its matter, that the Heart becomes incapable of Elevation. The closer Union we have with fenfible Things, the more our Union with God diminisheth. We must therefore turn our greatest strength towards that side, and try to bring our Soul back to our God, and pluck it from that fast Hold it has taken on material things, that it may apply it felf to God, and be wholly taken up with him; and therefore though our too great fenfibility of the pleasures of this Earth, hath already had its Chapter; amongst the other Sources of Indevotion, we do not think we have faid as yet enough on that great Subject. The Monster is too dreadful to be combated with Neg

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Negligence, and flightly: if we could rid our felves of this, we had done all, but if it still continue Master, we shall attempt in vain to be good Devouts. And therefore I design in this Proseeution of the Second Part, to offer such Considerations as may, if it be possible, destroy this mighty Enemy

of true Devotion.

It is certain that Man is born for Pleasure, since he is created to be happy, and that happiness consists in the possession of Good, and in the sense of that Possession that causes Pleasure. The Sovereign good of man confists in possessing of God, and being immediately united to him in a very intimate manner; and that Pleafure, the fense of which makes up compleat happiness, must spring from the intimate Union with the Divinity: This Union is made, by Understanding and by Love; and the pleasure arifes from hence, that God applies to the Soul, whilst he embraces it, the fide of his Goodness, and Beauty, and fills

fills it with his Light, and spreads abroad his Joys and Comforts through it. Sin hath so enseebled this Union of the Soul with God, that it no longer tasts these pleasures. Tour fins bave made a Separation betwixt God and you, Ifa. 59. 2. And it hath made as it were a thick Gloud, that hides from our eyes that Sun, whose benign Rays cause so much Joy in striking through us. The Soul hath preferv'd this Sentiment still, that she is born for Pleasure and Delight; so that when she is disunited from God, and deprived of the pleasure of that Intimacy, she turns her wholly to the Bodies side, and the closer she is united to it and Pleasures, the farther she is from God: So 'tis the pleasures of the Senses that disunites the Soul from God: as this difunion is properly that Indevotion which we fight and strive against; for most assuredly Devotion is the movement of the Soul, by which it returns to its Principle, and to the enjoyment of those Pleafures.

fures that flow from an Union with God. Let the men of this World take but the pains to confult their Hearts hereon and they will tell them, what we have faid is very true; they will find the reason why they could not difpose themselves to Prayer to love and ferve God, was, because they were possessed by their Passions, and inchanted by the illusions of Sense; that is to fay, they are absolutely turn'd to worldly Pleasures side, and are wholly taken up by them. The Soul is straitned, the Mind is bounded when it is filled with the World and its Vanities: and we must not wonder if God, who will have the Soul entire, find no place therein.

In a word, we shall undertake a very difficult Task to persuade those that will become truly Devout, that they ought to renounce the pleasures of the World. Though the Corruption be exceeding great, yet we may not place all pleasures in the same rank of Evil; we distinguish two sorts

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of fentual Pleafures: There are forme we call Excelles, Enormities, and Crimes; the World, 'tis true, gives it self up to these, but dare not however undertake the Defence of them. Others there are which we eall Innocent Delights, fuch as Daneing, Play, Debauches, good Chear, great Entertainments, Feafting, Theatres, Shows, and disorderly Converfations, Commerces of Galantry, and fuch Intrigues, as are the ready ways to the last impurities of criminal Affe. ctions. The Church distinguishes these Pleasures as well as the World. and both agree that fome of them are Innocent: but the Church accounts the greatest part of these pleasures to be Criminal, whose innocence the World supports and maintains. Plea. fure is an Idol to which all the World facrifices, Young and Old, Men and Women, great and fmall, rich and poor, all Ages, Sexes & Conditions love Pleafures. So that if we count up Voices, we shall lose our Cause; the Young espe.

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Pleasure, to which they think Youth should be consecrated and devoted: Painter and Poets, that contribute to the corrupting the Mind, represent to us Pleasures, as a young Man or Maid, laid on a bed of Flowers, and encompass'd with all those Objects from whence the pleasures of the Body are deriv'd. The Passions that are all Carnal, and have a strict alliance with the Sense, are boyling hot in Youth: the Flesh, that is vigorous and as yet hath received no Mortification, domineers with Infolence, And therefore Youth follows the Agitations and the Transports of their temperament; The fentiments of Piety and the habits of Vertue are not to be look'd for there, so that Reason destitute of those Helps is easily vanquished by the Passions. Nay, onemay say that Reason conspires with the Passions in that Age, and serves but to throw them into greater Excesses. They reason in their

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their manner, they persuade themselves that Wisdom is not so becoming Youth, but is rather the lot of those that are growing Old; and they abuse that faying of the Wiseman; There is a time for every business under Heaven. If some of them are are otherwise inclin'd, they are afraid to follow those better Motions, they are struck with a criminal kind of Shame, and are loth to be remarkable for their Singularity. They throw themselves into the Croud, and are carried away by the stream: and even those that are called the Wife ones of the World. if they dare not authorise these Disorders, they at least excuse them. They are Young, say they, they will return again, we must indulge something to Age; one is not born Wife, we have been as they are, and they will one day be, as we are now.

But alas, we do not stop here, we renounce not to Pleasure, when we are past our Youth, the love of that is a Distemper that we carry with us

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in all Ages, we yield as late as we possibly can, or to say truth, never. Age and Diftempers fometimes fasten men to Pleasures, but very seldom make them give them over; this is the hardest and the rarest thing imaginable. How often do we fee Women that are refolv'd to hold out against Time, and that catch hold of every thing they can light on, not to be carried away by the stream; they omit no manner of way to conserve the Air of Youth; they would deceive men, and it may be they think of deceiving Death too. They would always be the Object of the Love of this World, that they may have their shares of its Pleasures, and when Age is come and hath spread its marks upon their Hew, they draw a Curtain over it to render the defects invisible. You may fee them Idolatresses of the World, burying their Heads under a heap of Powder, to mingle and confound the whiteness of their Gray, with the white of their Powders; they

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fill up the hollowness of their Face: and shadow the wrinckles of their Brows with Curls and Ribbands, Nets and Points that which they do the best, is that they Embalm their Bodies, and cover them with Sweets, to hinder the ugly Smells that might arise from their just living Careasses: and in this Dress, they mix with all Company, and will be parties concern'd in every merry Meeting. We fee them at Balls, and at the Playhouses, trembling with weakness; tho they have not fight enough to distinguish red from black, nor a Cater from a Deuce, yet they must play at Cards and Dice, although it be with Spectacles. In a word, after they have been the Idols of the World, they chastife the Faults they made it commit, they become its punishment, and are its Abomination. They are Spectres and Fantoms that pursue and scare it, and it flies them, and has them in abhorrence.

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But are the Men ever the Wifer? Do we not see too among them, Old Sinners, perfectly worn out with Debauchery, but yet whose Lusts and Defires are young and boyling? Their Inclinations are continually Vicious, though their Bodies will obey them no longer in being the Ministers of their polluted Pleasures. Methinks, in confidering them, I fee with my felf, what happens after the burning of a House; when the main Fire hath ceased, we see a great while after, sparks and little flames pierce through the heaps of Rubbish; this lets us see the Fire is still alive and only wants more matter; and so it is with these Old men, they are but a heap of warm Ashes, and the relicts of a Fire. but in the midst of these Ashes we see from time to time, Efforts of vile Concupiscence are made, that let us see, the love of Pleasure still lives within, and that the Body only wants its strength to put those impotent Desires in act.

All

All men then are on Pleasures side; and they are not content to defend it by plurality of Votes, but would maintain it by Arguments of Reason. They tell us God and Nature do nothing in vain, the Earth is covered with Creatures, the Sea is fill'd with Fish, the Air with Fowls, and the whole World with Pleasures. Is it possible for God who made them for our service, to forbid us the use of them? Hath the Author of Nature done so many sensible Wonders, to fill the Senses with Illusions, and excite in them criminal Affections? Hath God inscribed on every Creature, Touch it not? At this rate, the Condition of a Man is exceedingly miserable: when he was in Paradife, there was but one Tree, that was forbidden him to tast, and now are all things in the World become as so many mortal and forbidden Fruits, that we must not touch but die the Death? How suits it with the Wisdom and the goodness of God to place man amidst so many Tentations,

cions, if he cannot fall into any one without fin ? Is there not a natural Bond and Tie betwixt Love and Beau. ty, betwixt Defires and Things defireable? And why should God have made so many Things so lovely and fo good, if he design'd to forbid men their enjoyment or defiring them? Alas, there are too many Evils una voidable, why should we search for others, that we cannot flun? And if the good Things of this World are nor the Rewards of good and happy men, they are at least the Confolati ons of the Milerable, as fays S. Auftin. Why fhould we not enjoy these De lights that are the fweetnings and the Solaces of all their pains? Take a way Joy, you take away their Life. What, would you bury men alive? Is not this to make this Life a fad and melancholy Night? In a word, do you not make poor man the milerablest Creature in the World? ligion is not folevere, and fluck with so many Thorns, as we would make believe.

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believe, if you ascend to its Original, you will find, fay they, Religion, much more pure and difingaged from the Rigours Superstition cloathed it withal. The Saints have had their Excesses and have given God thanks for a Table well covered; for a full Bowl and an overflowing Cup. They have faid, That Wine was delign'd to make glad the heart of Man : Our Lord himself the Author of the true Religion, hath had his Feaflings, and went to the Marriage-Dinner, and there made excellent Wine to give the Guests good entertainment. 'Tis thus they plead for Pleasure, and the misfortune is, these Maxims are not only vented abroad in the World, but we are trying to bring them into the Church. We have Directors fitted for the purpose, that deck Religion with Flowers; that cry, Make firmit the paths, and smooth the rugged ways, Enlarge the Road, that all the World may walk therein: they make Devotion easie for us, and are full of. My yoke

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koke is easie, and my burden light. Love maketh easie our Lords Yoke, for all is easie, all is sweet to him that loves; but these bad Masters make their Yokes easie by dispensing with the Love of God, and fuffering men to love the World, and follow its Delights. And the reason why, both in the World and Church there are fo very few truly Devout, is because there are fo very many Lovers and pursuers of Pleasure.

### MEDITATION.

Wretch that I am! I do not the good I would, but the evil that I would not, that I do. I understand very well the force of the reasons of Religion, that call me to renounce the pleasures of this VVorld, and the weakness of the Pleas of all their Advocates: all these Reasons find the Door shut, because my beart is fet against them: and those bad reasonings that maintain the use of Pleasure enter easily, because they are allied to the corruptions of my heart. My flesh is troubled to find the reasons of Piety so strong, and would be

be glad that those of Pleasure should be better. And my Soul is grieved, when it fees the force of Truth, and finds in its self an unwillinguess to yield. I seriously bewail my state that tho I see the weakness of the Reasons that sway me on the side of Pleasure, yet can I not binder my self from being carried away by them, as though they were very good and found ones. For Piety and Reason get nothing by joyning Forces, Paffion, Almighty Paffion, always is victorious. O my Soul, thou art a fond Idolater of pleasure; 'tis to no purpose for thee to shift places, thou carriest thy Divinities along with thee. If thou renouncest any Pleasure, thou dost not quit thy Idolatry, but only changest the Object of thy worship. For the love of Pleasure finds out ways to be sure to lose nothing, but for one Object lost provides thee with another. Judge then of what nature thy Devotions must needs be, when thou dividest them betwint thy Idols and thy God. O take that part my Soul, that good part, that shall not be taken from thee, thou eanst not serve two Masters, God and the World. It may be thou rejoycest that thou hast renounc'd the pleasures of thy Youth, in that thou lovest no longer Balls and Comedies and Plays: but thou perceivest not, that Corruption ties thee to some other Objects, and that

that thou art a slave to thy passions, and the Cheat and Property of thy own beart. In thy Youth thou tookest pleasure to scatter abroad thy Money, but now thou takest delight in beaping it together. VV hat difference is there betwint these two pleasures? Are they not both pleasures of Sence? Have they not both one Source, to wit, that source of sensible things? Do they not produce the same effect, and separate thee from God? A Young man that gives bimsfelf to the excess of youthful Pleasures, should be value bimself because be plays not at Cherry-stones and Pushpin, as he did when he was a Boy? Every Age of life bath its peculiar passions and pleasures, but all in general are Exemies to Devotion. Be not therefore troubled to know what it is that makes thee fleep at Sermons, 'tis the Devil of Pleasure and Delight that rocks thee; when thou ceasest to be attentive at thy Prayers, 'tis be that plucks thee by the Ears, and carries thee astray, and if thou feelest no delight in the presence of God that unites himself immediately unto thee: it comes from hence, that thou art plung'd and overwhelm'd in Matter, and being entirely in the Interests of corporal and carnal things, thou thinkest there is nothing real, but what thou feelest, and knowest of no true foys, but what proceed from things Sensible.

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sensible. Re-enter then, my Soul, re-enter then thy felf, permit thefe bodily Objects, no longer to dazle the Eyes of thy Understanding : feek for the presence of thy God: bearken to the Eternal Wisdom that speaks to thee in the secret of thy beart: Resist the attempts which the fesh makes to destroy thee. Believe not the report of thy Senses, take not those for true Delights, they offer to thee. Look upon nothing which thou seeft, as worthy of thy application and esteem; let God be all in all and fill thy beart, and take it wholly up. And if thou appliest thy self to him, he will do so to thee, and from this mutual Application, will proceed pleasures so great that thy Imagination cannot well conceive them.

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## PRAYER.

App Lozd and mp God; what shall I render to thee foz so many Favozs, and what shall I do to expiate so many ingratitudes? Thou hast plac'd me in a Paradise where all god things abound; Thou hast ozdam'd me Master of all the works of thy land, and hast given me the use of all I see; Thou hast made all Creatures

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tures sensible that they may have fome agreement with my Senles, and may be as steps to raile me tothings intelligible, but by reason of my cor ruption thep are become mares: I make no use of the visible Creatures to aftend to things not feen; but I make use of them to descend below mp felf : I immerfe mp felf in Mat ter and burp my felf in bodily things. And to I make mp Mind a flave to its Body. The Beaven and Carth, the Sea and Air, are fill'd with Ob jeuts, that might ferve to make me know thee, that I might admire and praise thee, but I use them only to offend thee : All things are full of Objects to flatter and please the Senfes: but, O mp God, thou half not made them with design, that I should there seek for sensual pleas fures, and intoxicate my felf with jops, and corporal Delights. Thou half made, by thy profound Wildom and by thy infinite Power, the Fishes of the Sea, the Creatures of the Earth, Plants and several Fruits, with many precious Liquors and all for the talt: Perfumes for the Smell,

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and Beauties for the Eyes, Sounds for the Ears, and leveral pleasures much for the Couch. I ain affired, o my God, that thou half done all this to lave, and not destroy me: had I remained innocent, and in the state thou createds me, I could not thus have abused all the Gods. in using and possessing them: might then have used them, because this use should not have abased and brought down mp Mind to sensible things, by dividing me from thee, but I might fill have continued perfect ly united to thee. But now the Devil hath lyzead abzoad his inares in every Creature, and fixed temptatims on every Object of my Senfe. Chou feelt then, O mp God, thou feelt me furrounded with Tempters m all hands; I cannot open mp Epes, not hearken with mp Cars, but I perceive some Image that awakens mp corrupt imagination and fos ments my wicked defires. D Son of God, O holy Ghost, be you the Guardians of mp Beart; let me banwith these Temptations; O favour me to far, as to recall thy Creatures H 3 to

to their true and right ule, that I map not abuse them: let me know and understand them, that I map wonder at the Power, and praise the Wildom; that from these corporal I mages I may draw spiritual ones, and find thee in all the Creatures, and my heart may more and more return to thee, thou Infinite, Eternal Spirit.

# CHAP, II.

That the pleasures of the Senfe, neither in their use, nor abuse, agree with the Spirit of Christianity and Devotion.

I know very well this Maxim must appear strange to the greatest part of men; and particularly to those that are preposses'd with the Opinions we have been examining in the foregoing Chapter. The Maxims of the Church are opposite to those of the World, as light

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light is to darkness. The World authorifes all fenfual pleafures, the Church condemns them almost all; We do not therefore fimply form our Process against those Debauches, whose name is odious even in the World; but we condemn even those that are called good and honest Folks, who indeed have some degree of moral Honesty, and whose lives are free from the severity of the Laws taking hold on them, but who throw away their lives in the vain pleasures of this World. All these pleasures that we think innocent, are Enemies of Devotion, and accord not at all with the Spirit of Christianity neither in their use, nor their abuse: and if we cannot render this truth Victorious by plurality of Voices, let us at least make it evident by the force of Reason.

First, Let us hear our Lord Christ speaking to this matter, for where can we find the Spirit of Christianity, better than in Christ Jesus himself? Hear him then describing the Way that leads to

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Life.

Life. Wide is the gate and broad the way that leads to Death, and many there are that enter therein : for strait is the gate, and narrow the way that leads to life. If thon wouldst be perfect, go fell all that thou hast, and follow me. If any one will come after me, let him take up his Crofs and follow me. If thine Eye offend thee, or thy right Hand, pluck it out, and cut it off, and cast it behind thee. Blessed are the poor: Blessed are they that hunger and thirst: Blessed are those that mourn, and are persecuted. And have not the Disciples followed their-Master herein? Do they not fay also? Mortifie therefore your members that are on Earth. If any one loveth the World, the love of the Father dwelleth not in him. Be ye sober and watch, and be not ye conformable to this present World. As Strangers and Pilgrims abstain from fleshly lusts. Be not partakers of the unfruitful works of darkness. Make not the Temples of the holy Ghost, the members of an Harlot. The Spirit

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Spirit of the Prophets differed not from that of the Apostles. Bebold, I laid of foy it is madness, and of Laughter it is folly. It is better for a man to go into the house of mourning, than of feasting; for that is the end of all men, and the living will lay it to heart. It is good for a man that he bear the Toke in his youth. I faid in mine heart, go to now I will prove thee with mirth, therefore enjoy pleasure, and behold, this also is Vanity. Rejoice O young man, in the time of thy youth, but know that for all these things God will bring thee to Judgment. And now, in Conscience, are these the Characters of the Christians of our times? These Cros-ses, Thorns, these hard Ways, these firait Gates, this Yoke, this renouneing of the World and all its Pomps and Vanities, do they fignific that we may follow our Lord Jesus Christ, with all our train of Pleasures and Dehighes; sometimes amidst our Feasts. fometimes at Balls, fometimes at Comedies, formetimes at Plays? Thefe foft H 5

for effeminate Lives, that are spent at Cards and Dice, in vain and criminal Conversations, in Intrigues of Sensual Love; have they any agreement with the Combats, the Wreftlings, and the Races, from which the holy Spirit borrows Emblems to express the life of a Christian by? So fight, so run that ye may obtain, and bear away the Prize. Mortifie therefore your flesh, and bring it under subjection. So fight ye, not as beating the Air. Heaven and Earth, Life and Death, are in no greater opposition than the Effeminate life of Christians, and the pourtrait of their life drawn by the holy Spirit.

But above all let us remember often that the Spirit of Christianity and of Devotion loves nothing fo well as Mortification, to which the pleasures of the Sense are deadly Enemies: Mortifie therefore your members that are on Earth, faith Saint Paul; and is this the way to mortifie your Members, by feeding them with Pleasures, by laying them on Beds of Down, by

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ranfacking both Sea and Land to furnish them with delicate Provisions by joining Art with Nature in commixing precious Liquors, and running after every thing that may enchant the Senses? Some will say that by thefe Members, of which the Gospel enjoins the Mortification, we must understand Vices : which I grant. But you know very well that the Members of the Body, are the Origine and as it were the Seat of the members of the Old man, that are the Vices. Un And we cannot kill Vice, but by mortifying our Members. The Flesh is that unhappy Ground, accurred of God, that produceth Thorns and Briars; and the more you feed this Ground, the more it will produce these venomous Plants. We are therefore ob liged to keep this Ground as barren as we can of pleasures, that foment our Lusts, and bring forth such abominable Fruits. our for Hool or pldanche lafus Christ, teat can succe.Deathan

stirited, arrough the Christians of

The Spirit of Christianity and of Devotion, is a Spirit of Strength, but Pleasure is soft and weak, it loosens the Soul and effeminates the Courage, and the Church requires a vigorous Soul and a Heart of fuch a make, as cannot be hurt by the most weighty blows, or sharpest Swords of the Enemies of it. We have to march between a hundred and a hundred drawn Swords, and he that will follow the truth of Christ, must resolve to suffer Perfecution, because we have always the Devil and the World to cope with. But is a fost voluptuous Life proper, do you think, to dispose one for Martyrdom to when we rife from a Bed of Sweets, from a delicious Table, with our Heads full of the fumes of a Debauch, are we in a condition to go up to the Scaffolds, to enter the Flames, and look on Racks and Tortures without terrour? Where would it be most reasonable to seek for the Heroes of Jesus Christ, that can meet Death undaunted, amongst the Christians of our

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our days, that are drench'd in Pleasures, or amongst those whose rigorous, sharp rene'd Life hath openly declared War to all the pleasures of the World? But we are not call'd, fay men, to Marcyrdom, and according to all appearance, never shall. That may be, but is no matter, we must always be in a disposition of suffering Martyrdom, if need were. But belides, do we think that the Swords and fire of Perfecutions, are any ways more dangerous than Temptations? We think we have need of great strength and courage, to endure Punishments only. But alas, he that went off victorious from these bloody Combats, hath often fall'n into the Devils Nets: that have carried in their Bodies the glorious Marks of the Lord Jefus, have fince become the Sons of Wrath, by fuffering themselves to be surpriz'd. by the Devil of Pride, of Avarice, Uncleanness and Heresie. He that had rent a Lion in twain by his mighty strength, and slain the Philistines by whole

whole Troops, with the Jaw bone of an Affe, fell by the wiles of Da lila, and was carried in Chains to the Temple of her Idol. This Truth is not unknown to the World: 'Twas well faid that the Delights of Capua did more than the Roman Sword, and found the way of forening and of breaking the hard Africans that followed Hannibal, and carried victory in Triumph after them. Thus the Tranquillity God gives us should not make us sleep in the Arms of Pleasure: Prosperity is a powerful Temptation, and Pleasure it self a Monster that we can not vanquish without a vigorous and brave Refistance. aliganto the Devilations 12

### MEDITATION.

Tis a very bard and troublesome Consideration, this, that God will judge us both according to what we shall have done, and according to what we would have done, had we been exposed to those temptations which Providence spar'd as from. Tis so true, there is no room left as to doubt of it. Tis certain, that

bane the bigbest purny of beart imaginable ; that one is out impoent before birm, because he but b done no evil, but be caule be bash had no inclinations to commit it. He founds and knows the bottom of the Reins. and will judg according to what he knows and not according to what men fee. We fees our Faults even hudding in our hearts, and if our Faults fhall not fpring forth for want of Earth if they do not produce effects for want of opportunities, we are not therefore innocens. But who on the other side can bear the terror of this Thought. I may then be punished for a thousland Faults that I have never actually committed: it will be to mo parpofe to find my life clear'd, of Paritide and Sacrilege, Adulteries. Idolatry, and of Apostary. Since I may have in me their feed fown in my beart. How canst thou answer this to thy self, my Soul? Thou art deep, and profoundly wicked, who can know thee? Canft thou fay with thy felf. with any affurance, though I should fee the beauty of Bathsheba, I would not full into the unclean snares of David: though I should be tempted with Solomonstemptations, yet would I not become like him a foul Idolater. Though I bould fee Death present to my Eyes. would I not deny my Master, like St. Peter. If these Rillars have been shaken, what affurance

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rance canst then have thou shall be able to wishfand the storms of Temptations; Then who art but a bruised Reed? And if I must be jude'd for all the fins I might commit, what will become of me? what shall I do, where shall I turn my felf, since I cannot at present give account of what I have already done? Think for thy comfort, O my Soul, that if thou art capable of thy felf of falling into fins of Surprize, and yielding to tempt ations not forefeen, thou art on the other fide, by the strength of Gods grace within thee, and preferving thee, able also to rife again, and to go out and weep bitterly; so that if God looks on the fins thou wouldst commit if tempted, as committed, he looks upon them also as effac'd and blotted out by Repentance, which he fees thou wouldst bave hewn badft thou committed them. Ne. vertbelefs, my Soul, let not this hinder thee from working out thy salvation with fear and trembling. Dread that severe and pieroing Eye, that fees and knows the fins to come as well as what are past: that knows and bates the evil dispositions of thy heart, which thou knowest not thy felf as yet, as well as those thou bast tried, and known: stiffe those growing feeds of Vice, that they may never fpread forth fruits of bitterness, and be imputed to thee as though they had produced fruits. Effay my

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my beart, to have within thee dispositions to words all good works, and habitudes of Mertus. And by these means alibough the providence of God presents thee not occasions to exercise those Vertues, his goodness yet will judge according to what thou wouldst have done, hadst thou had the means. If thou art poor and not in a condition to do Alms, the Judge will nevertheless say to thee; When I was hungry thou gavest me to eat, when I was thirsty drink, when naked thou hast clothed me. Yes I say, Thou hast done this, because thou wouldst have done it, if thou couldst.

#### PRAYER.

The moze I think on thee my God, the moze thy Judgments are incompzehensible, and thy Ways past sinding out. I am infinitely oblig'd to thy Godnels, but infinitely moze than I can think foz, the secret favours thou hast done me are greater than those I know of; foz thy Mercy hath great Deeps that I cannot possibly sound. I should consider all the Evils thou hast spared me as so many Benefits: and since I am a weak and

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and feeble insetch, a thousand Gues mies that can continually against me, mould have given me a thousand Mi faults, and oberbom me certainly, if those hable not protested me, by mebenting them : But above all I qualit to put into the number of the Odigations I have to the ber of Offences I though have committed, and by the Grace have not. For I brought into this World the feeds of all thefe fins, and thefe feeds would have sprung forth, and grown as high as the Cevars of Liba. nus; had not the grace and gwonels choked them. I am surrounded with Temptations, and there is not one of them but is allied to some of the movements of my Lufts and Defires. So that if thy Grace were not as a Bridle in my Peart, to restrain me, it would every hour fly out, and give it felf to utter diffolutenels: To that I acknowledg, @ my God, that I ome to thee all the god I have and do, and all the evil that I bo not. owe to thee, faid great St. Austin, the forgivenels of all the fins I have committed, Ene=

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d because show hast partiened them. I bek moreover en allerne has I have not committed, as pardoned, because thy es prevented me from communing I must understand, that which thou my Saviour once faithfu that he do-with least to whom least in forgiven. ivas to bilcover to that prous Pha Chou spakelt to the Squite of Indebotion ond his title love. Deimagened he had lely obligations to the Abercy, because he had, as he ught committed less line for my art. A sichene de sught in ione cho moli, co inpara leali is forgiven. Pes, mp God, I am more obliged to thee, to the fing thou hindzeds me from committing, than for those thou pardonedli when committed. 'Tis much the greater god, to make a Man inbulnerable, than afterwards to cure the wounds he has received. "Eis better never to fall into the fire, and waters, than to be plucked out, though without receiving any hurt, and he is the happier Man that has been always well, than he that has been lately curb. But above all, fince 'tis

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a great misfortime to have simed against thee, My God, it must be a greater good, to have been preferre ter into favour after having offend ed thy most holy Majesty. Deliver me then, @ mp Redeemer, from iniquity to come; prevent mp ling, brain out the Sources of mp Dices, take from my heart all evil Dispositions, and dispose it to all goodness, that I man be juda'd befoze thee, as having fulfill'd all Kighteousnels; that I man be rewarded for the good morks I have bone, because I had not intended to have done them, if Frould, estimate approved the confer

# There is the same street of the same of th

Other Confiderations on this Truth.

etter neuer radal into rhe

THE Pleasures of the World, are either of the Sense, or of Imagination. Now these Faculties are Corporeal, and therefore all their Pleasures are Corporeal: And this is enough

nough to fay to fuch as would follow the Spirit of the Gospel, that they canor lawfully feek after them. For the Gospel of our Lord Jesus Christ, leads men to the neglecting and despising of the Body, and always speaks of it with a kind of Contempt. According to the flyle of the holy Ghoft, the Body is but dust and ashas, an Earthy house, an house of Clay, that Worms shall feed on and destroy, a Flower that grows up in the morning and is cut down at even, a stream that passes away, a shadow that disappears, a dream that vanishes, a fineak that is lost whilst it ascends. And as he speaks with Contempt, so he would have us take as little care of it. Take no care for the Body, faith St. Paul, to obey it in the lusts thereof . Take no thought for the morrow, fays our Lord, for the morrow Shall take thought for it Self. or for what ye shall eat or drink, or wherewith ye Shall be clothed.

But for the Soul, the holy Ghost would have us turn all our cares on that

Examine but the conduct of volup.

ruous Men, how contrary it is to this:

they act as though they were all flesh; and as if their Soul were but as fo much Salt to keep the Body from corruption; all the Ideas that they have

of Pleasure come to them from the Sense

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Sense and Imagination, and they have no more conception of spiritual Joys, than blind men have of Colours. As therefore they have never talted any other than corporeal Delights, they believe they are oblig'd to their Bodies for all their happiness. And in effect it is fo, for at what time they taft their carnal pleasures, one cannot say they are not happy, fince, happiness confifts in Joys and Pleasures, and which they, for that moment are in possession of. Thus because we chiefly love what we confider as the Source of our Felicity, we must not think it strange, if these men of Pleasure love their Bodies, which they look on as the Sources of their Delights. We fee, men have the fame fentiments of their Bodies, as the Saints have for God, who is their Sovereign Good, and in whom they find their greatest Joy. They worship this Body, they cherish it, persume it, sacrifice, and offer Incense to it. And if you offer it any indignity, they

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are as jealous of it as of their Divi. nity. Nay, they have greater indig. nation at him that hurts this Body, than at him that is a known Blasphe. mer or a facrilegious Person. În a word, this Body is so very like their God, that they facrifice all to it, even to their Consciences, nay even to God himself. But nothing is more oppofite to Christianity and the Spirit of Devotion, than this Sentiment. For the true Christian is obliged to despise his Body, to sacrifice it to his God, to see himself torn to pieces for his Names fake, and to renounce all fenfual Pleasures for his sake

The Spirit of the Gospel absolutely tends to the contempt of the World, but the Spirit of sensual Pleasure tends to the love of it. How can we chuse but love the World, when it caresses us, when it does us so much good, and gives us so much pleasure, since we love it when it frowns upon us, when it persecutes, and fills our Cup with bitterness? The World is a

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sand an inchrantible ming of Thursoney it marks it felf ind thews to felf before up ander the image of corporal Delights it em braces us with a Garment and Crown bedeck'd with Flowers, burthen thole Flowers have under them a theoland Prickles We feednot indeed there Philles but the Flowers only: we are only Tensible of the pleasures, and love the cause from whence they spring. Burlall whe World knows nothing is more opposite to Devotion, than the love of the World, as we have a ready let your feet and by confequence there is nothing more opposite withe Spirit of Christianity and Devoidon than fenfual Pleafure in olon L

gion would inspire a contempt of the present Life, and a desire of that to come! Now it is certain nothing faltens us so much to this Life, as the pleasure of the Sense. The Saints still by and ought to say, I desire to be with Christ, for this

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this is much better. I know that when this earthy Tabernacle is diffelied in have an house eternal in the Ideavens. and therefore we defire to be clothed egain with this beavenly House: None of thefe things move me, nor count ! my life dear unto met. As the Hart panteth after the Breaks fo longathmy Soul after thee, O God | Owhen Shall I eppear before the presence of God? It is impossible that men who live in a perpetual use of Pleasures, should have such Sentiments as these Devery one defires to be happy, and when he is once fo, lot believes he is for he cannor renounce that which he looks up on to be the fpring of his Happiness. These carnal Men think they are happy, whilft they are enjoying their delights, and have no other Ideas of Happiness than that which they enjoy in this present life. They hear a great many talk continually of another Life, and another fore of Happinels: but they have got a Habit of not ful fering themselves to be affected, by any

my other thing than Senfe and Imagi nation, and to because this Life an this Mappiness fall not under any Sense, nor can be well imagined, they can confider them no otherwise, than as imaginary Beings, that are nothing in respect of them, because they have no manner of Ideas of them; then Hearts (in a word) because they meet with nothing in this life but gross Earth, that is to say, abundance of prosperity, take deep tooting in it. Their Affections intoxicated with the pleasures of the Flesh, bound them? felves with fensible Objects; they de fire nothing beyond, because they with for nothing that they know not of, or have not any clear diffinct Ideas of The Barth is become their Country? here they are naturalized, and all the rest is to them a strange and unknown Region.

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Let them therefore say, all that can possibly be said, Tis certainly a said and evil preparation for Death, this continual use of Pleasures, whose in

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nocence, the VVorld disputes for and maintains O Death faith the Wife man , how bitter in the are. membrance of thee, to him that lives in peace with his good things. We live much better in a Palace, than a Prison, but his more difficult to die in one, than in the other. How insupportable is the thought of Death, how terrible its presence to the man that lives in pleasure I he looks upon it as a Judge, that is come to pronounce a fad Arrest, and like an Exe cutioner that feizes on him to lead him to his Punishment But for the good Christian that hath always kept his Body in Subjection, and a privation of carnal pleasures; he looks on Death, as on a Medenger that brings him good News, that is coming to break down his Prison walls, and leave him at liberty to fly to Heaven. The Voluptuous ones are drag'd to Death, and eatch hold of every thing they meet withal to hinder them from going; they yield indeed at last to neceffity,

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cofficy, but they yield with a very ill gracing those therefore who multiply to themseves sensual pleasures, do but make themselves Chains whose breaking will cost them many a shoot of Tears. But the Saints who have remoined the pleasures of this World will find no difficulty in leaving it, since they have already left all that was sweet and charming in it.

I would fay here that fenfual Pleafures are Enemies of Devotion, because they absolutely take away all the relish of spiritual ones, which the faithful find in their converfing with God; if I had not already faid as much, and if it were not evident by Reafon and Experience. We know very well those people who are Slaves to fenfual pleafures, look upon all that can be faid of the pleasures of Devotion, as fo many Fables. Tell them of the Delights that a faithful Soul tasts when God in secret is speaking to his Heart, of the fweetness it finds in medicating on the love he

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hath for us, or in the Contemplation of his Mysteries: and they think you are relling them of fo many Dreams and Visions. 'Tis certain, one is no farther sensible of spiritual Joys, than one has renounced to carnal ones. And therefore tis we are for little affected with the delights of Prayer, and Contemplation, because we have so imperfectly renounc'd the pleasures of the Sense. We must own, that in this respect the Rich and Honourable are expos'd to great Temptations, their Condition, as they fay, obliges them every day, to draw after them a train of Pleasures; if this be so, they are unhappy: and in view of this, our Lord might well fay, How hard is it for a Rich man to enter into the Kingdom of God! Riches and Honours are continual Temptations to Voluptuousness, and hard it is to be always tempted and never fall: But Temperance and Moderation on the other hand, are also worthy of great Praises, when they preserve a man a midst High

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midit formany Enemies that have conford hisiatine. This is very rare, but therefore Devotion is to too amongst fuch as think themselves oblig'd by their degree and Rank to live continually in Pleasures.

In fine, if it is, as certainly it may e permitted to draw Proofs from Examples, we can eafily prove, that the Spirit of Devotion and Christianity are Enemies to fenfual Pleasures Which, do you think, do better understand the Spirit of Christianity; the Christians of our Age, that take such liberty as strict Morality would call Libertinism; or the Christians of the past Ages that liv'd a very rigorous and austere Life ? Abundance have there been, who not finding in the World a place of Retreat fecure enough against the Temptations of Pleasure, have sought one in the De farts, where they might meet with none but pure and harmles Objects. Others have clad themselves in Hair and Sackcloth & Others have still continued

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tinued amongst Company, but preters defesting and Morningation totall
the pleasures of the Bend. Donye
think these mean whrea wiser than
we, or we then they. It know you
will not stick at this, but place these
Rigours and Austerities amongst the
fruits of Enthusians, and illusions of
the spirit of Errour. But suregisting
is a rash judgment from which we appeal to Gods, Tribunal, to whom a
lone it belongs of right to distinguish,
in austene lives. Sincerity of from Flypo
erical and 22 A 1110 to specifically of

But would we have an Example that is not subject to mistakes? Let us look then on our Lord Jesus, whose life had nothing common with the pleasures of the Sense. You see him born in a Stable, brought up in a Carpentens House, fasting forty days in the Wilderness, and living upon the Alms of the Women that followed him. We hear him telling us, be had not where to lay his head. We see him going on soot from place to place now.

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towningood combile does this favour icous Life. Who bener knows what the Spirit of Challianity should be, tian Jefus Christ himself, and when are the effects of Devotion, than he show was perfectly devoted to his Fathat our Lord was not an Enemy of Pleasures, because we find him some times at Festivals and Marriages: How were it to be wish'd our Saviour wereat all our Festivals! One should not fee fuch madness and debauchery reign there, but Wildom, Temperance, Sobernels, and the greatest Moderanon that can be, would come along with that divine Gueft. Aboather Engre and der reedel winch niere

### MED TATION the food and Section, the

My Soul, fince thou art then encompaffed with so great a Cloud of Witnessor, run with patience the Race that is fet before thee. Since thou art shewn the way by so many great and boly Examples, thou needs must imitate and follow

15.

follow them: Wouldstoken follow an Elias in the Defart, a Moles on the Mount, and following factly days, and be fed with bread by the Ravens, and drink of the Brook ? But the are particular Calls that respect not the at all; but if any one will follow John the Baptill, be cloub I'm Camels skin, and wear a leathern Gardle, and live on Localts and wild Henry Soy not of bim, because he cometh neither eating nor drinking, he hath a Devil. Take beed of making such rash judgments: those that come to exhort men to Repentance, should preach up Mortifieation, both by their actions, words, their babits and their food. Thou balt need, my Heart, to mortific and to repent thy felf and there. fore twould be well thy Body were cloath's in Sackcloth and Hain. But this Example, then wilt fax, of John the Baptist maketh not a Law, and if God bath not commanded it thou canst not be oblig'd to it. Take then another Example, another model much more perfect, and fuch as thou shoulds follow, the Example of thy Lord and Saviour, the Pattern in whose steps thou needs must tread. O love like bim, and swill be well enough: the Difciple must not look to be greater than bis Maker: He lived in the PVorld, but he was not of the VVorld: be eat and drank, to of the mitate and give: Lollow?

Estimples of Schriety: Be conversed with the search than to speak jobs by and write. 7; for he opened not his mouth, but to I toch and Edific. He is the model of all that thou foulds suffer, all that thou shoulds do, and A thin shouldst leave undone. Suffer as he led pariently the feores and Outrages of the First - Drink in he did with the Spirit of abmiffion the Cup of Gods Anger, when he prefents it to thee : Do the good works be did; Employ the day in doing good to those that are afflicted, and the Night in Prayers :and let thy meat and drink be to do the Will: of thy Father that is in Heaven : Abstain as be did from the pleasures of the World: lay: his Croff upon thee, and mortific sin in the flesh, fince the Saviour mortified his. It any one loves me, said be, let him come after me and follow me. But, O'my Soul, bow far art thou from bim! bow imperfect is thy Imitation, and bow short dost thou come of thy great Pattern ! But lofe not Courage : labour, march on, leave all things elfe behind, and tend to what is beforethee! the boly Spirit fent by thy Saviour, will conduct thee in that bard and difficult way, as in a Country shas is at peace and quiet. If thou canst not attain to the perfection of that great Model, which God bath fet before thine Eyes, approact

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to. UE proach at least as near as thou rank, for if thou woulds be paper as be was thou must be just and help as he was thou must enter in at the strait Gate, and walk in the VV apof mortification, to arrive at that life of which he is the Author and the Source. The Soul of the Savieur was not only deprive a of all the plus sure of the Sense, but was also prepared through with many Sorrows. To impate him thou must renounce too all carnal Delights, and submit thy self to the hitter sorrows of Rependance.

## which the Preparation of the same of the same

is teriby mean and drink on to do the 18th

Onip divine Redeemer, my Jelus, Saviour and mp God, thou wouldest that I should follow thee, and hast laid, Learn of me. Thy Apostles have said, Look unto Jelus the Author and sinisher of your faith, be ye Imitators of us as we also are of Jesus. It is but sit, my Saviour, I should follow thee. Thou hast taken upon thee my Insirmities, how should I glozy then, how should I long to possess thy Dertues! But if it be so glozious, it is as dissicult: I can do all things through him who strengthens me.

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duer the delaced lines of low thee, death me, that I map run after thee : Sibe me the wings of the Lode wat I man in after thee; think me, of my Nord, theder then Best spine Bis during sail. I will, mp God; but tig not with a free triumphant Will, but with a flavish one. Gibe me, @ Lord, horh to will and to do. App field finderh the paths than troball in both tharp and difficult, and is discourage at the light of theme Poly cowordly and hom

om unitell is this wearher Body commanded up to walk in the ways of the forestamer John the Baptist to divell in the Wilbernets to inhanew poor Cave at the foot of a mean, of the Crunk and Habe ne old Gale, to be clother with Daireloch, to feed oppinarily on Locality and to make a Feath on some mails Bomp? If thou leavest not this life the felt it was to space us and not lit before us a life very parvio emitable. These are bur the cuttibes of Piety, which may be oftentimes Cleans to Deportifie; but then had tet us great Cramples, real, folid, and internal Derrues: If thou commandell us not, to wear Baircloth, Moul woulds we sould be clothed with Righteoulnels and Polinels, with tiomels of Compation and a contentes Spirit. I gf thou fendir us not into the Defacts, thou wouldit we Mould retire into the lecrets of our Bearts, there to converte with thee, and hear the truths then wouldu reweal unto ust If then obligelf us not, to feed on Ascult stiffou woulde H

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at leaff, that me house feet upon the bread of Cases, and mor our drink with those fair bitter streams. Thou moulds that Ishould make my featiff near to the Fountain of Sichar, at Jacobs 19ell full of very applicates, and full of living Waters, full of Jop and Confolation; that I Mould leek to, mp Delights in thee mp Saviour, that are that fountain foringing up to everlasting life: Chow woulds that I thould feed upon the Love, and find no Tops but in thee: O bo it then my Saviour, take from me all relate of the pleatures of this World; and let my Beart be entirely policies by thee: and let me talt that Pleafure that fills the capacity of my Soul in fuch a measure, that when it feels thole Sweets, it map erpout, My Soul is fatisfied as it were with marrow. and fatness.

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et feath, char ins Corrila leed regen che

What Inneent Pleasures are, that Devotion is not Chagring, nor an Anemy to Pleasures!

There proved in the foregoing Chapters that she Spirit of Dewation is an Hearty to Sential Pleafures, and not only to these that are
called Critisinal, but to these that are
called Critisinal, but to these also that
are reported Innocent. In this Rank
I have placed those continual Diversions to which the greater number
and the better fort give themselves ower. His time to explain our selves
upon this Question, Whether it be
necessary to the being a good Christian and truly Devout, to renounce
all fort of Pleasures: but 'tis not to
be answer'd in a word, because 'tis one
of the most nice and delicate Points
of Christian Morality.

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day their first of all that Devoneismotion Enemy of Delights. It pennie berte diffriguis Innocent from Criminal ones: cisneither fierce nor brutal. But should be Honest, Givil Sweet and Modeft ! it flies all following and decks not it felf in Flow ores but paither does it affect to appeachoreid, or belet with Thorns and Richless the word, it is not neces. fary to the Faithful, that to be truly devous, he should feed on Troubles. Difeonunts and black Melanchofy. On the other file, Picty is gay and had the Flear loguite guests the contimual Poult ; Our Lord would not have us affect a fad Countenance, and a dejacted Look but bids us even in our Ballings and Morrifications, anoint our heads work Oel, when we would be feen of meny and about Offentation in our Devotions.

To know which Pleasures are Innocent, we must distinguish with exactnoss, and make a short review, bur general, of all the Orders and Degrees of Pleasure. First

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First then, all Pleasures are either of the Mind, or Senier Of the Senies some are more visibly fastned to Matter, others less. Of the first kind are the Tast and Touch; of the second, are the Sight and Hearing ... The more spiritual Pleasures are the caster itis to make them Innocent at the more material, the commoner they are to us with Beafts, and more easily be come brutal and criminal. The pleafures of the Touch and Talk are fuch, and are common to us with the Bealts. To look upon them in themselves, they are unworthy of a Man, as he is Man, and let them exceed never fo little, they become in a manner brutal : But however, itis certain that thele pleasures, because they are ne ceffary, are in some degrees inno-There are pleasures, inseparable from those Actions that are necesfary to the confervation of Life; fuch as are eating, drinking, and fleeping. These pleasures cannot be Enemies ro Vertue and Devotion. God is the Author Milit.

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Author of them: He hath put cermin Agreements betwixt our Senfes and their Objects: he hath annexed certain pleafures to certain Actions, to the end we should love to do them. and take pains without Vexation, in what is necessary to our preservation. We cannot hinder our felves from judging that Sugar is sweet, and Gall bitter, to find pleasure in good Viduals, and a kind of trouble in cating a thing whose tast we don't like. 'Tis impossible not to feel a great deal of pleasure in Drinking after a long and grievous Thirst: This is not what I call the Use of the pleasures of this World, for the Use I mean is voluntary, and this is not for Now Chriflian Morality, as severe as it is, cannot accuse involuntary Sentiments of a Fault. We cannot leparate this fense of Pleasure from the Actions necessary to Life; and though we could, we should not be oblig'd to do it. The Moral of Christianity command us not to mix our Mears with Gall, nor our

our Drinks with Warmwood I there are any fuch Devous ones in the World, that make their Vertue con fift in the privation of these necessary Pleasures, and lay, Grue me the grace, O God, so feel no pleasure in the use of the things of this World; they are either Hypocrites of or intexical ted with vain Superstition But let us take good head, this is a flippery place and dangerous steps, the Borders that bound and separate Inno-cence from Faultiness are so delicate, that they are almost imperceptible, and we pais from one to the other, with out knowing it. The point of Se paration is that which divides the Necessary from the Superfluens. 'Tis innocent to find pleasure in Eating, 'sis faulty to cat to find pleasure. We must take our Food as we take our Physick, for necessiry only, and this cannot possibly be faulty, although we should find pleasures in the way. But farther, we cannot pale without fome danger, there can nothing be better

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thoughton, then what 8: Aifen on this occasion. Then, when? political the incommodity of bunger webs refreshment I find by curving my Concupificance lays Sources in the way in his accompanied with Pleafure, and shore is no other way to come to that Refulfament which Noceffey forces no to feek and though the support of the be the only thing that obliges us to eat and drink, the dangerous Pleafure croffes us in the paffage, and looks at fill like a Servant, but of e-times makes illempts to pass on forwards, and makes me do that for it which I defigned only to do for pure Necessity. And that which ferves to deceive us herein, is. that Necessary has not the fame extent that Pleafure has, being commonly farished with that which carries no pleafure along with it. Of times we are uncertain, whether tis the necesfiry of supporting life, that carries us to eat, or the defuding Charms of pleasure; and our unfortunate Souls are pleafed with this uncertainty, and look

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The Hearing and the Sight provide us pleasures more Pure, and less Car. nal the Brutes know nothing of them, they are only proper to Men: if Beafts find pleasure in the fight of certain Objects, 'ris always by the connexion there is betwixt those Ob jects and the pleasures of the Tal and Touch, of which alone they are fenfible. But yet tis certain, that of these pleasures of the Sight and Hearing, there are some exceeding Criminal: and fuch are those that have a particular Alliance, with the corruption of our Hearts and Minds, and are capable of awakening that Corruption: of this Order, are all lasci vious Pictures and obscene Figures, impure Talk, the Sights on the Stage, humane Beauties charg'd with bor rowed Ornaments; accompanied with Gestures, Words and Actions proper to kindling foul unclean Defires. When we use these Pleasures, we abuse iool

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for the use of them sunlawful & but amongst these pleafires of the Senies of the Sight and Hearing, there may be found fome imocent, and those are they alone almost that come immediatly from Gods hand, without having pais'd through mens. Poor Man is to unhappy as releave Traces of his Corruption upon every thing he meddles with. One cannot be faulty in looking with pleame and with admiration on the beauwoof the Heavens, their Order, Wetion, and their Light! on fine Countries, verdant Meadows, and the aprecable obscurity of a Forest, and a River that winds along the Hills. One cannot be faulty in finding bleafare, in the murmurs of a gliding Brook; the lovely Mulick of the pretty Birds rejoyding in the Woods for the teturn of Spring. All these Delights diffurb not the Soul, nor put it into any disorderly motion, the impreffions they make are fweet and foft, and not being violent, they transport not

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not the Soul beyond its felt and due bounds, and therefore they aterifiends enough to Plety. Their pure and na tural Ideas, may excite movements of Admiration of our great Greator, and an asknowledgment of their Author, and confequently may infpire us with mons. Poor News de other or news

There are other corporal Pleasures, that I cannot well refer to any of the Senies, and therefore I call thom the Pleasures of Imagination of Androf this kind, is the pleasure of having fine Houses, tich Moveables, magnificent Garbs, a great Train, and abundance of People to eat his Meat, And these Pleasures are not without their Fankis they are pleafures of Imagi nation, and therefore of thu from and where there is Illusion, there is Vanity and where there is Wanity, there is fome Fauls Therefore the Wile man crick out on every thing. Vanity of Charitation But sheet is formewhat more than Illusion in the cafe there is also Pride. The pleasure that this

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de Comp Designer this a Change and that comes from the celus we have to appear ofeat, and to be lo indeed. We eafily deceive other men, and we would try to deceive our lelves. We are like those Dwarfs, that affect to Mand on high places, to diminish their natural Lowners, and therefore people that have least Merit and true Greatnels, are commonly fondest of these sale Greatnesses and fine Appearances. There are Conditions from which Magnificance is as it were inteparable. God that hath invested Kings with Power; takes it not ill they should be cleath d in Purple. And tis necesfary they should be surrounded with Pomp and Lustre, to surprize the Senies, to obtain with more eale the respect that is due to their high Station. Tis an ordinary illusion of the Senses, this, that makes us look upon, as great, all that dazles us. But 'tis an illusion that in these Cases has its we and benefit. Where the true greatness of Condition and Authority is, K we

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we may well bear with appearing Greameffes: but net there may be a fault in its Excels, as in other things. The Oreat ones refemble thole Gians, that are not content with their Natural greatness, but stretch out their hands towards Heaven, that they may be feen the farther off. Bucabove all us a mad pleasure that, when one is little in all respects, to please ones self with appearing Great, and cleathing their contemptible Dust with Purple, that heretofore was proper onely to the Throne. This is a Fault in our Age and which I believe we exceed all or ther Ages in; and the Corruption is now foread to far, that we think our felves oblig'd to follow its for there are wife and pious Persons, that pro pole with great allurance this dange, rous Maxim, That one thould not dis stinguish ones felf, but that every one thould go cloath'd according to their quality and condition, and affect nothing fingular: In a word, they boldly blame those Women, that making

L VIs aftrange uning the fioth be at such a distance from Devotion had we thought be which to some seating and them eventate appearance therein According to this Maximi mould be well, this Christian Wolfman should be caid, in sidies Stuffs and more magnificent, than the grand breadorn'd with Gold and Jewels H alliabondance, finde propheron Qualis mare for it whey persent these Val nities, ato do Allms and be muleifel aw the poor, they are accusion of being Devocresses The mischief seems to bewithour a Remedy when it has gotten for much ground as this? The Church thought keretofore that it reand exceedingly, when it but tole ated these Disorders, but I'm astaid will quickly come to give them app probation. I would fain lenow of hole that maintain this Making where hey could possibly find armore is not K 2 in

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we may well bear with appearing Greatneffes: but yet there may be a fault in its Excess, as in other things. The Great ones resemble those Gians, that are not content with their Natural greatness, but stretch out their hands towards Heaven, that they may be feenthe farther off. But above all'tis a mad pleafure that, when one is little in all respects, to please ones self with appearing Great, and cloathing their contemptible Dust with Purple, that heretofore was proper onely to the This is a Fault in our Age, Throne. and which I believe we exceed all o ther Ages in; and the Corruption is now spread so far, that we think our selves oblig'd to follow it; for there are wife and pious Persons, that propose with great assurance this dange, rous Maxim, That one should not distinguish ones self, but that every one should go cloath'd according to their quality and condition, and affect nothing fingular: In a word, they boldly blame those Women, that ma-

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hing prefession of great Devotion, are burdiniply and manly dron'dla sand fail from the pompios Personses their Hank V'Tis aftrange things we flight be at fuch a diftance from Devotion. that we should be affined or bome near it, and thom ever all appearances thereofe According couthis Maximi would be well, that Cheining Wo. men should be clad in richer Stuffs and more magnificent, that they mould be adorn'd with Gold and Jewels, in all abundance, fince people of Qualis mare for if they remember these Val nities, to do Alms and be mercifel W the poor, they are accused of being Devocresses. The mischief seems to bewithour a Remedy, when it has gotten for much ground as this. The Church thought hererofore that it reax'd exceedingly, when it but tole ated these Disorders, but I'm astaid will quickly come to give them ap probation. I would fain know of hose that maintain this Maxim, where hey could possibly find it is not K 2 in

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in the holy Scriptures; for Sc. Peter expresly forbids the Christian Women. \*Gold and embroidered Hair. Tis not in the Fathers, for they speak with more force when they speak a gainst the luxury and pomp of Habits, then against any thing besides, they call it the Pomp of the Devil. They preach in all places against this Vanity, and fay, that by the Laws of Charity one is oblig'd to renounce these Superfluities, to cloath the poor, and comfort the afflicted, and maintain the tottering Church. They would have it, that the plainness of Habits should be a Token of Piety, and of our renouncing of the World.

Now for all Love, let them shew us a Reason, why people must not distinguish themselves. What does it mean? Must we follow the Stream? because an Evil is common, must we not strive against it? Must we not try to get out of the Croud that are going to destruction? For my part on the contrary, I think we must discontinuous.

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Ainguish our selves if we have but the courage to do it. I would fain know if great Modesty be not as good in Garbs as in other things. If it be good, can it be bad to shew an Example of it? Is it not rather an How nour to march the forwardest in the way of Vertue 2 I know that Habits have all along been different according to mens Conditions. But first we must observe, that in our days, there are few or none that carry nor their State beyond their Rank. Now it is always Honourable to do what one hould, according to the condition one is is, although one should be single and alone: Moreover, heretofore they diffinguish'd not Conditions to exactly as they now do; the difference of Conditions must have been exceeding great, to have people permitted to distinguish themselves from others by Magnificence. It was not enough to have been Rich, or of Birth rais'd above the Vulgar. But if at this time of day we fuffer men to be cloathed,

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and make dependencies according to their Conditions, Pride and Vanity that mark out the bounds of diftin-Ction, will throw men into great extravagant Excesses. It is good furthermote, to confider, that there is a difforence between tolerating a thing as a thing permitted, and authorizing it as a thing necessary We can bear that the Great ones should be distinguish'd by their Equipage and Train, and by their Garbs, provided it run not to that Excels that now adays reigns. But certainly we mult new make it a Rule, and a Ducy, nor tell them, that they ought not to diffin guilh themselves. On the other hand, we must let them know, that 'tis a glorious thing to renounce to their miserable vain things, that are so difpleasing to God. In a word, this Maxim was never more dangerous, than it is in our days. To expend at cording to mens Conditions, according to the style of the World, is to expend all ones Estate, in Vanities, Cloaths,

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Gloaths, Ornaments, Equipages, and things of that nature. When therefore any one fays to another, diftinguish not your self, but do as the rest of your Condition do; It is certain he authorizes that unhappy profuseness, the incapacitates men from being liberal to the Church, and poor. Say therefore all that can be faid, I shall never think that man truly and perfeetly Devout, whilft I see him encompassed with the pomps and vacames of this wicked World. One came have true Devotion without being truly humble. But now this reason that they give us, that makes men make such profitless Expences, according forfooth to their Conditions, fetches its rife from Pride. The true Christian that confiders himself, with respect to himself and God, knows he is nothing but dust and ashes, and a very Nothing before God. He understands very well, that God knows all the differences of our Conditions. And thus every good Soul will undoubtedly

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doubtedly renounce this excess of Habits, and all other vain superfluous Ex-

pence, to do good works.

We must not, in a word, persuade our felves, that this Morality which is truly that of Jesus Christ, is a way that leads to Superstition, and that pious Persons are oblig'd to attire themselves in a base and extravagantly vile manner. Tis in this respect we must bid them affect nothing fingular. But there is a wide difference betwixt the Magnificence of the Age, and fuch Habiting as would make people ridi-I could not deny this small Digression, to combat the Corruption of these days, in favour of those good Souls, that earnestly defire to do their Duty, but understand not well to what they are obliged. I now return to the Pleasures of Imagination, of which I had begun to speak.

Amongst those I call the Pleasures of Imagination, I find some that are sunocent. For Example, A man may innocently set his Heart upon the

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Culture of a little piece of Ground and take as much delight in his poor Corrage as in Whitehall, and in his pretty Garden, as in the Park. He may perfectly make himself happy in dreffing up his Borders, his Palifades. his Anbors, his Wall fruit, and his Dwarf-trees alle may gather his Fruits, with greater acknowledgments of Gods goodness, than Monarchs do, in raising Tribute upon all their Kingdoms. A Father of a Family may take great pleasure in the ordering of his House, a Woman at her Work, and a Tradesman at the success of his Lau bours. It may be there is not in all this any real Felicity; they are pleafures of Imagination, but 'tis not of a feolish Imagination, that is fed with Illusions; 'ris an Imagination guided by Reafon, enlightned by Grace, and that judges that one should more fleom what one has, than what one has note Thele Pleasures and innocent Mistakes, if we may call them so, are by no means Enemies to the Spirit of There K 5 Devotion.

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There are also Pleasures of the Mind Cof another for than those of the Imagination) which are in themselves innocent, such as, good Converfation, the reading good Books, E loquent Discourses, the study of Scienges, and works of Wir and Learning. But there is a great deal of Procaution to be used here; first, there is reason to fear, left we confound the Wit with its Impurity. Oft-times we believe we find a great deal of Pleasure in a Work, because there is a great deal of Wit, but indeed 'tis only because there is a great deal of Impurity in it: there are certain productions of Wit, that flatter our Palfions, fuch as are the pieces of the Theatre, Romantic Stories, and what the World calls Gallantry in Profe and Verse. We admire the delicacy of Expression, the beauty of the Thought, and the force of the Imagination; but look a little nearer and you shall find the Heart incomparably more affected than the Mind: We love these proof

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productions, because they have a so cret alliance with the corruption of our Heart, and a conformity with the impressions of our sullied and impure Imagination. The pleasure that rises from them comes from the Impurity. that is delicately scattered up and down. There are Objects whose Turpitude is fo great, that they create an horrour in us of them; and when they are shewn to us stark naked, we cannot endure the fight; but we can willingly enough fee them by glances as it were, and through a loofe Veil, that takes away all that is chocquing, and nauseous to the Eyes, but lets them wholly in upon the Imagination, which entertains them with extreme pleasure and greediness. This is the Character of the Pieces we speak of. But we must take good heed that amongst our innocent Diversions we place not those that arise from Sciences, that are criminal, curious, and vifibly vain, of no use and purpose, but to fill the Brains, and empty them of all good Things besides. We must also observe that 'tis permitted us to relish Pleasure in the studies of good Letters, and innocent and profitable Notions; but we must take good heed that we suffer our selves not to be too far possessed with them. For nothing can be Innocent, that becomes an Obstacle to our Devotion.

This is sufficient, I think, to shew; that Devotion has not declared War with Pleasures and Delight. In making a wise and prudent Choice of Pleasures, one may find enough to sweeten all the bitternesses of this Life, so that it will not be necessary to bury our selves alive, and keep our Soul always in Sorrow, always in Frouble and Perplexity, and dark and melancholy Humour.

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How much do I owe to thee, O God! what shall I render to thee, for baving plac'd me amidst so many good things and leaving me to the enjoyment of them? I should have bud no reason to complain, if after so much disobedience, be sould have famich a me from this World, to throw me into Hell. Or was it not in his power to make this VVorld a kind of Hell to me, that I might be faved in the other? One could not have blamed his Wife dom nor bis Justice, bad be submitted me here to continual punishments, bad be sout wh from me all fprings of pleasure and delight; bad be turned all my fair days into so many sad and dismal Nights. He might have given me Eyes for nothing but to be fill'd with Tears, and Ears to receive no found but that of Thunder and the voice of his Judgments: a Tast for nothing but the bitterness of Gall and Wormwood; a Touch to be sensible of nothing but the weight of his Blows: he might bave mingled all my Feasts with Gall. and empoisoned every Object, and enclosed them, as it were, with Thorns, to pierce me through at coming near them. Had be done this, I should have faid, that he is just, and r

I a wretched Sinner; it is but reasonable that this World, polluted by my first should be the Theatre of my sufferings, and that the Objects of my Sanfers over all which say Gorantion is spread should become the punishment of my Offences. But all on the other fale, God that commands me to be fober soils and tem perate, to netouthe to the main pleafures of the VVarid and Flash yet has left ever pleasure more than I deferme ; fafficient to temper and make Supportable the fad effects and confequences of my fine. The serve, formetimes be Brikes me, and makes her feel the fierceness of bis Anger: I que Subject to Distempers, I may languish and bacome faint; I may lose she good things be hath given me; I may be despoiled of my Honours, and I may be perfecuted : But when I reckon up my evil days, and compare them with my good, I find that thefe are more than those : my pleasures carry it infinitely above my pains: If I put together all my bours of sicknesses, difquire, and vexations, twill make perhaps but a few months, or at most but a few years, but bow many years of bealth and prosperity bath God bestowed on me ? O wretebed and angrate. ful that I am ; a little pain in my Finger makes me become infensible of the bealth of my whole Body: an bour of disquiet poisons

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my whole Life, and makes me forget all my Prosperities, and al the Obligations that I bave to God. But should my misfortunes have gone farther a will continued linger they had not yet been in long in my life! unit configurated had been of less nearmance when realon to complaint the resident to heaf of the anours and goodings of For if I bave been appy for force fears, yas I have been a Sinner from my first moment. And should the minutes of my sufferings pals in Gods Accounts, and ferisfie his justice for as maove him yet, my Soul, for all the rest, fince the number of thy sufferings comes not near the number of thy fins? The minutes in which God bath Suffered me to enjoy his good Gifts, have been those in which I have made my self most faulty by the abuse of my Prosperity: And the least sin I have committed in one of those minutes might deserve the pains of infinite Duration.

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Great God, that makelt all things with immente wildom, I have no thing to blame in all the works. For all that thou half made is very good. But I bewail my own missap, and beploze my coxuption. The good divells in the neighbourhood of Evil, and the things thou permittelf me are conear to what thou forbiddelf, that if I never to little forget mp felf, from innocent I pais to eximinal De lights. The Devil lies in Ambulcade in every place, and my concupiscence throws out its mares on every hand: The way is first, and borbers fill on Precipices. I know my God thou art of infinite godnels. and requireff not of me, that I thould live continually in grief; thou pield ell Comething to the felh, as great a Revelas it is against thee. hard it is, and dangerous, to mark precisely out the bounds that separate lawful pleasures from fozbidden If I liften to mp befires, then will extend them far beyond all Mealon:

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fication: they will enbeatour to perfuade me, that hipatever as agreable cannot be bab; that whether I eat or brink, or fleen, or make, hunger, or thick, be ible, or in labour, I am always under Cemptation, and in perpetual fear of falling into Excels. Thy Providence would have me paix through all thele Dangers ; itis thou alone art leapable; of continuing me fecurely through to hach and without a Wap. D let the Spirit lend me forth into the fmooth Way, and luffer me not confluent minarifie wight, not to the left deremmention Extremitive to about thousabloocett caused plea luced, but it may be too, thou dover not excellibe Austerities; bodily exercile profiteth but little, but godliness hath the promises of the present life, and of that which is to come. I I know, imp God, there is a great beal of banger in each direcomity. 12011 chat chou layelf of bodily Exercise is this, that it is profitable but to fel things; but for the other Excess, to wit, of Pleasures, it spoils every thing, it ravages the Confeience, fullies the Peart, ruins the Body, griebes the Dolp

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holy objects and leparately the Soul senting in a section of the section to pressured in general, them everyile out fome particular ones, exposing ones felt thereby to the banger of challing fount untated ut any girl thou that holdest in the Band the hearts of Allen, and the paint and Macaca, of rest than wine in this specifically in which I man be rectain nor to be able to offend thee, and that is, the pribation of call fentual pleatures and all from methereithed style Paparinis which Faulenchanord Thinch Kom this Denisoft Pleasurpthe Apathus that covered han and what talle Bern ty that to charmy mer That I may fee all its Deformities, and Ap and have them in abhoerence modince the Body that whiteen mete carry about me, to naurith and rome lerve, obliges me to adional that we inin'n with Pleasure give inerthe grate to do those actions to fatisfie Pecellicy, and not to ferbe my pleafures. Dikober to me the Snaces that Concapilrence laps a under the Deil of Perenty. Duffen me not to in the that necessary WISH. bp

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be an evil Pavir, unich is Aperfin ous by the Labor of Pavice and of Beaton: Net my Soul, under the guidance, keep my Body as its Slave, and not over it as its Lord and Malfer.

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That we should not consult our Heart and Sense in the Choice of Pleasure, and that Despeson leads to true Pleasure.

ing any thing, one must ask a great deal more than one would have; and that to withdraw men from their Errours, it is good to carry matters a little to the other Extreme: to the end that in returning they may at least continue in a reasonable Mean. This is that, it may be, that hath set so many Christian Authors and Preachers

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Preachers on imitating the style of the Stoicks in discouring on the Natute of Pain and Pleasure. These People cell us Pain is no Evil, nor Pleasure any Good, and one may be compleatly happy in Phalaris Burning Bull; and compleatly miferable amidst the greatest Pleasures. This Method is not, it may be, so very good as they imagine: it mightily discourages the mind to require of it too much, and one can persuade to nothing, when one cloaths the Truth in Paradoxes, for they but awaken the Curiofity, and make the mind wild and uneafie; and after all, one cannot persuade men contrary to what they feel. Tully tells us of a Philosopher that was blinded in this matter as far as any of the rest, by the pompous reasonings of his Sect, but a great defluxion of Rheum upon his Eyes, which caused him a horrible deal of Pain, prevail'd over the Illufions of his Philosophy and made him quit those fond Opinions. When we fee

fee one of these wise Men lying on his Bed cruelly tormented with the Gout and Stone, and hear him cry out, Tis to no purpose this, O pain, for theu halt never make me confess thou art an Evil! One could not help looking upon this as a Comedy, and a piece of profound Hypocrific. Reason can do nothing against Experience, and especially a Sense so quick as that of Pain. I can conceive very well how the Martyrs were happy amidst their punishments, because they felt not all their pains. For I believe their Souls, by the help of Gods Grace, were fo fully posses'd with the hopes of Glory and the Crown they were near upon receiving, that there was no place left for any other Sentiments. The patience of the faithful in their fufferings proceeds, in my Opinion, from nothing else but that their Souls are fixt on God and Heaven, the Objects of their hope, and loofened in part from their Body, and less attended to their Evils. Impatience on the other hand

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hand is a motion of the Soul that turns to the Bodies fide, and aban dons it felf to pain, and feels it every I conclude then that Pain is an Evil, and that is to own that bodily Pleasure is a Good, I think I awed this Confession to those that would obligans to renounce to lenfual Plea fures; to the end, I may have them, by this fincerity, the more attentive to my Reasonings. We sollicit them therefore, not to renounce the pleafures of the Body, as Evil in themfelves, but as an inconfulerable Good, that draws after it an incredible train of Mischiefs, and as a Good unworthy of a man that's born for nobler Pleafures, and delign'd for the possession of much greater goods Weefhall ne ver be able to rid the mind of Man, do what we can, of that Opinion that Felicity confifts in Pleasure. I would not dispute this Maxim, the Sovereign Happinels confilts undoubtedly in poly felling of the Sovereign Good, and in this possession the Soul feels its chief

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its ief chief Good, which chays if the will eath it ica Sovering Happinels. But men are migheily schooled in this marter they perfuade themselves that the Soul is only capable of fuch Pleafures as proceed from the Body. Amongft the dominent fort; a spiritual Pleasure. and a Chimerical or fanciful Pleafure. is one and obcolains ching All fuch asmake their flappines confilt in Contemplation, and in Actions wholly different from those that treate us Carmi pleasures passoing the Morida mete 1-Victordoics. on The offeren 198 confed by othe Senfeebade Heart and therefore I fay in the judgment we hould make of Pleafures, and the choice of them, we should consult nei ther one Heart nor Senie . I Vay this Emperation with the series and the the Heart because they think nothing is truly pleasant but what feems to to them. We judge things good or evil by the reference they have to our Senfes to which whey bring or Parin or Pleasure, photofore the Heart and Senses

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Senies which are bodily cannot be touch'd by things Spiritual they imagine they cannot be pleasant, be cause they cannot feel that Pleasure Just as if a blind man should judge according to his Senfes; he would undoubtedly judge there was no fuch thing as Colour, or if there was, it could make no impression on the Soul This is an Illusion must be scartered and driven away? A make month

First then, we must remember, that Man is made up of two parts, the Soul and Body, and each of these has its diffind Goods, the goods of the Soul are spiritual, those of the Body bodily Of these two parts, the Soul is infinitely the more Excellent, and properly the Man, and the Body belongs to this Man, and by confequence the goods and pleasures that belong to the Soul by it felf, are infinitely greater than the goods that accrew to it by its conjunction with the Body. In shore hit is easie to comprehend why; the Heart and Senfes judge

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judge otherwise, they are bodily fai dunies, and his no wonder that they hold for things bodity . As for the Senies, cis without dispute that they, their Organs, and their Operations archodily and always favour of it. Tismo less true of the Heart, that it is bodily oand by the Please Tolender fund the Sear of the Paffiels and I magination: 'tis evident that both the faculties are corporeal. The hagination is, for his the place where that Images that come to us from the Senies meet, and offer themselves wour minds when their true Objects are away: the Paffions are also Corporcal, for they are formed and made by motions purely mechanical; and this we fee by the Characters they impression the Body, Well as are the motion of the Blood, quick or flow, or precipitated, the paleness or redness of Hew, the fire or faintness they imprefs on the Byes. The Senies therefore and the Heart, which are bodily, being the Gates by which Ob-

jects enter our Souls, they carry with them none but corporeal Images, and cause in it none but sensual pleasures: and the Soul gets a Habit of believing that there are no other because it never tries to uploofe it felf from the Body, or taft any thing besides. But is it possible we should believe our Senses in fo important a matter, against our Interest and against our Reason? The Senses are not capable of knowing the thousandth part of what belongs to Bodies. As foon as a Body ceases to have any confiderable extension, we cease to see and feel it; and would we make these Senses Judges of things absolutely spiritual? In good truth, the Soul is miserable and Slave e nough, if it cannot tast that pleasure which is its Sovereign happiness, by means of the Body: if Matter be the fource of true Pleasure, what shall those Souls do that are separated from Matter? What is the happiness of Angels that have no Body? and yet is it not true that their pleasures should

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as far transcend ours, as Spirits are a bove Matter : Spiritual pleasures come undoubtedly from the understanding of the Truth, from the pradice of Vertue, from our Union with God by the bonds of our Love to him, and from that Action by which God does immediately unite himself to our Souls. All this is absolutely above our Senses, they know not the Truth. for their Office is only to bring and carry up and down the Images of Bodies; they cannot judge of Vertue, is not of their Cognisance, and much less can they judge of that mutual Union betwixt God and the Soul. Thus though they give us no intelligence of these Affairs, yet 'tis not to be doubted, but that they make real: impressions on our Souls. I amond but

But whence comes it, say some, that Spiritual pleasures are not so affecting, that they make not such powerful impressions on the Soul, as corporeal pleasures do? For we do not see the pious and devour ones in such Trans-

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ports of joy and pleasure, as we see men have in the enjoyments of their fenfual pleasures: and is it not a proof that these pleasures of the Mind are but imaginary ones, or at least but very languid ones ? This difficulty comes from hence that we cannot well diffinguish the Body from the Soul: we believe it is affected proportionably to the greatness of the Agitation of its bodily Organs: and perfuade our felves that it cannot receive an impression of Joy, but by the mediation of these great bodily Motions. But his not for tis certain that in those great pleasures which the Soul receives from the Body, it receives them by those Agitations of the Body, and by the rapid motion of the blood and spirits: but the pleasures of the Saints, that are included in the Soul it felf, and that fliew abroad no outward Tokens, yet cease not to make very great impressions: They are so great and fo affecting, thefe Joys, that they transport the Soul beyond it felf, and e

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and out of the World. It must needs be that the Joy that comes from our possessing God, from the knowledge of his Truth, the imitation of his Vertues, and Excellencies, must needs be infinitely above all fenfual Joys. Since for their takes, we do not only renounce all bodily pleafore; but expose our selves to all the most sensible Torments imaginable. 'Tia true, the more the Soul is accustomed to let it felf be mov'd by those Agitations that cause bodily pleasures and passions, the less capable it is of tasting spiricual and inward Joys. And this is one of the greatest Evils arising from the continual use of bodily pleasures. The Soul wasern far and wanton, as the holy Ghost speaks, and lightly regards the Rock of its Salvation. It cloaths it felf, as one may fay, with flesh and blood, and relishes nothing else but what proceeds from thence,. and flatters them. And sherefore of. all the pleasures of the Sense, we only permit our truly devout Man to taft L 3.

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that too, very moderately. The Senses love to receive strong impressions from their Objects, and provided they be not hurt thereby, the greatest bodily pleasures are those, whose motions are so strong, that they come very near to pains. The Imagination also loves to be strongly moved; but all these impressions are so strong upon the Soul, that it can hardly come to its self a gain. And therefore we must carefully avoid them all.

But if we want more sensible proofs, that the Heart, the Passions and Senses should not be consulted in the choice of Pleasures; hearken to Experience, and see the disorders of the World. They are the effects of this blindness of mens Understandings that follow the directions of their Hearts and Senses in their choice of Pleasures. How came our Mother Bue to venture on the sorbidden Fruit, but because it was fair and pleasant to the Sight? She hearkned to her Heart and

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and Senfes. How came Corruption to fo high a pitch in the World, that it confirmed the Justice of God to bring a horrible Flood upon the Earth; but because the Sons of God faw the Daughters of Men, and found them beautiful, and thut their Ears to Gods Voice, that spake unto them? They liftned to the follicitations of their Senses and their Hearts, and took these worldly Beauties and became sorrupted with them. How came Dawid to commit Adultery and Murder in so short a time, but that he listned to his Heart and Senses, and let himfelf be led away by his Passions? How became Solomon an Idolater, but by his criminal Affections to his Wives blinding him; and separating him from God, and shutting up the Ears of his Soul and Understanding? In a word, how came St. Peter to deny his Master, but that his Heart, his Senses and Imagination, made him see Death present and very terrible, and he confulted neither God nor Reason?

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tomay be thought that we confound the Innocent and Guilty when we speak of our Heart and Senies, as the common fources of our Errours: begause the Senses seem to be unfortunate and miletable , rather than Criminal: Tis true, the Senfes are Subject to two Missbrunes, the first is, to be forced to take in Objects that are Criminal and capable of carrying Corruption to our Hearts, fuch as are ill Examples, scandalous Words and Actions; and the fecond is, that they receive innocent Objects and fometimes in an impocent manifer, but that they are fullied and polluted in the Heart. However, I think, we can not separate the Senses from the Heart, for they make but one and the fame whole, 'Tis a March, at whole end there is a heap of Gunpowder and Brimstone fastned: the Heart and Imagination are the inmost end of the Match, and the Magazine of Powder; the Senses are the other Extremity and End, to which the Objects fer fire. That

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That glides, on rather flies along the March, and fees the Heart and less the Heart and lines on the lame thing, to walk according to ones Heart, and according to ones Heart, and according to ones Exe-fighted have

In a word, if we would be perfectly affur'd that the Heart and Senfes are had Counsellors in this Affair; hear what the holy Scriptures fay to it. They look upon our Hearts as the fources of all our Evils; the thoughts of mens bearts are evil continually: It in deep and despentely wicked; who can know it? From the beart proceed evil shoughts, Murders, Adulteries. Whoredoms, Thefis, false Witnesses, ewil Speakings, these are the things that defile the man. The holy Ghost reprefents the Heart, as a blind Man, environ'd with a thick Cloud and great Darkness. It speaks of it as of a dead thing, it is earthly, sensual. How can a Heart thus made be Judge of what are true Plealures and truly good things ? How can any good thing

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Spring of for the Wife man puts this Maxim amongst the rest that we should have Walk in the ways of thy Heart, and in the sight of thine Eyes.

I would end here, if it were not necessary, to remove a Scandal, that fome may take at what has been faid. that fenfual Pleasure is a Good, and good too for the Soul: for if the Soul be the only thing that feels and relishes Pleasure, and that Pleasure is a good, 'tis the good of the Soul: if it is a good, then we must seek for it, and love it. You will fay; 'tis not fufficient to answer, that it a good of the Body only; that is not true absolute. ly speaking; 'sis in some fort a good of the Soul, fince 'tis the Soul that relishes it: Farthermore, although it were only a good of the Body, yet would it not therefore be unlawful, for itis not always forbid us to feek the good of the Body; but we must not only confider authing in it felf, to know whether it be good or evil, but is

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but look upon it in its Caufes, and Effects, in that which goes before, and that which follows. I would have the pleasure that comes to the Soul by the Body, let it be a kind of good, confidered in it felt. Look on it in its Source, and fee what it produces. The fource is Siny and 'tis Impurity, tis Rebellion against the Laws of the Creator. That which it brings forth, is the disuniting the Soul from God; 'tis an engagement with Death, 'tis pain and fire, and everlasting horror. How then can we conceive under the notion of Good, a thing that is encompass'd with fo many moral Impurities, and for many real Miferies ? If bodily pleasure may be called a Good, with respect to the present sentiment of the Soul, itis an Evil in every other respect, and an Evil absolurely speaking, and therefore Wife Memor all Ages have placed it amongst the fallel Goods, for what is truly and in it felf good, must be good.

good, whatever fide you look upon it from The Soul hath then no true pleasure bur what arises from its Union with God and this Union is fo much the Aronger, by how much the looke we fit from things lengthle, and closer to God, by the knowledge of the Truth; not of those truths Philosophy scaches us to find, but never find with any certainty; but of those heavenly Eruths that Faith discovers to us, those saving Truths that are the Lamps and Lanthorns of the Soul. Thy Word is a Lauthern to my feet, and light unto my paths: it enlightens the Eyes, and giveth understanding to the simple. The fecond Bond that unites us to God, is Vertue, whose practice makes us like our Greator, renews his Image in us, and makes us to be the Copies of that Beauty, of which he is the O. The third Bond, is Love, that Love by which we love God, and by which he loves us, by which he is in Us, and we in Him, because this Love makes a transfusion as it were

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of Hearts, and makes the Soul dwell more in the beloved Object, than inthat it animates. As to that pleasure that springs from this Union, it is of the number of those things that cannot well be conscived but by such as feel is die fuchi chariall che plesfires of the World feet dead and languilling in compartion of it, to these who have once saffed it. So great, that it hath made the Saints that have been extraordinarily affected with it, to fall into holy Extenes and Rayishments. that feemed to have entirely broken the bonds that ty the Body to the Soul. Now 'tis unquestionable that Devotion leadeth to these Joys: it diminishes the Union betwixt it and fenfoal Things: it unfastens us from the body: it raises us to God is purifies our Souls by bringing them nearer to him: it communicates to them the Rays of that great Sun of Righteoufnefs, and makes them like fo many little Gods, by partaking the Glory of the great one and the way drive vi-MEDITA-

of Flearts, and makes the Soul dwelf

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I am not aftonished, O my Soul, to see thee feek for Pleasure; thou feekest thy good and that which then bast loft; that which was given thee, that which thou buft had, and that which theu fouldft get bave bad, badft thou remain'd but imagent. Thy God bad made thee just and boly, this Holiness was that which united thee to him; thou wast diwided from bim when thou becamest sinful, and by this Separation thou remained deprived of Pleasure and Policity: Thou seekast in evepy thing the good that thou baft loft ; but ; blind as those ant, thou mift akeft Shadows for Substances; thou leapest over several things, and if thou findest any thing that flatters and tickles thee, thou presently embracest it with as much Ardor, as if thou hadst found what thou budft loft, and wast looking for. Thou art indeed disabused of thy mistake in a little time, but itis only to fall into another: after thou once baft tafted fenfual Pleasure, thou acknowledgeft it is not that infinite Pleasure thou wast seeking for : thou leavest that Objett then, and feekest for another; that thou embracest too, and feedest thy self continually with new Illusions. Cease, Only beart, cease bee

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cease then to wander, and peruse these Fantomes; be not thus cheated by thy Senfes and Imagination. Embrace thy God, tis be alone to whom thou owest that general Inclination, that makes thee love Felicity and Pleasure; but thy blind eyes make thee love falle goods. and fix thee to falfe joys and pleasures. thou wert not exceedingly blind, thou coulds not doubt but God is infinite, and infinitely good, and infinitely better than all things in the world besides, and all Delights together. If created things are so sweet, bow pleasant must an increated good be? The good that is the Author of all other goods; that includes in stelf the Pleasure of all the rest ? The good that (preads abroad in our Hearts Delights that are as far above all other foys, as he himself is above all other beings? Thou art incredulous, my Heart, of this, because thou hast not felt the Sweets that fpring from being united with God: thou fayeft as Thomas faid, I will not believe unless I see, unless I feel these Joys. Ab! bleffed is the man that bath believed before be faw, and bath surmounted all Temptations of the Flesh, and bath desired to tast all Tempeations, before be tasted them. But bappy more incomparably is he, that bath believed, and feen, and tafted those Delights, and felt those Joys that pass all under-

understanding , that flow from the immost Prefence of my God! If thou haft not as yet my Soul, been able to relish any spiritual Delight it is because thy God bath not been able yet to apply bemself immediatly to thee, and that by reason of the great impurities, with which those are over-run. For his eyes are pure, and cambot behold any thing unclean; be is Pariby and Light itself, and thou art surrounded with the dark Clouds of Ignorance and Malice: bow then should God unite bimself with thee? Take sherefore, take away the Veil, the Partition wall ours the Importance leak to know God and all his Adylteries, purific and elecule the self, remove that filth week dirt that covers thee, deliver thy felf from those accurfed babies of Vice that come about thee like a Cloak, and God will clothe thee again as it were with Light. Then show with feel that the Application of femilile Objects to the Fa-culties is not capable of cauling in thee a lense of any such Delights as thou mayest bave from God: then then wilt be throughly diffusted at these wains Pleasures; thou wilt long to see thy God, to know bim, to embrace bins, to mix thy felf with him, and be confounded as it were, that show mayoft be immediately united with him and Dilighes, and fels woofe Toys was

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Dologious father of all Cight. Diverhaufible Source of Jop and Bleature; infimtate tim feif inco all e faculties of my Soul, dill shou the frame of my believe; and walker time of my large heart to and let me feel thate Joys that their communic cause to thip Sainty and Favourites. Tillember to thee my Mant, I conoffice thee not prochingneds and anguich after their my reus and so its dood. Reitheitt ther. O was upon I hauls is she milerables it all the freatures; if should be foll duran Abyls of pain and milety and feel continual auguish and horror But Oh, thou refreshest me in this vale of Bears, thou feedels are with the Brent of Auncie, and arrest szink exult of Kivery of Pelighes The Booth impersions nor these De lights, the belicacies of the heavenin Cable are to it infipio f it fan talk mething but the Gathicks and fleth ports of Egypt, with fanoling wet what is the Bony of the Land of Canaan.

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I know it very well, but know it not as I would and thould underliand it. I have learnt of thy Saints that when thou speakell to thy Children after their olon hearts, the Sentiment that rifes thereupon is sweeter than the Honey, and the Doney-comb; and they find more Pleature in possessing thee, than the molt cobetous find in their abun dance of Gold and Silver But alals, mp Soul as pet hath never feit those heavenip Cransports! I begin to find and to acknowledge that the Pleasures of this World are ineapable of Satisfying that hunger and thirli after felicity and Plrafuce. which I am labouring for, but have not perfectly attained, O my God, thou who art only capable of fulfilling both. O tast and see how good and gracious the Lord is: I taff thee, as I fee thee; I fee thee imperfect in, and as in a Glafs, and I tall thee as somewhat hibben and imap ped up: not that thou art so inveloped, for thou art wholly pure and ample, and whoever is pure may talf thee gurely, but the Deil is in quae ist elle itony of the Kand of

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my fleth, or rather the my fleth it felf; 'tis my Corruption leparates me from thee. Come then Lord Telus, come ; Come, Spirit Creaton, and Creator of Spirits: Create in me a new Heart, and renew a right Spirit within me. Diet mp Soul be filled with the beliants, and let me take the sweetness of the Love. I am thicky after Pleasures, open the surings of thy eternal ones, and make those Rivers to flow into mp boul. Kis me with the kisses of thy mouth, for thy Love is tweeter than Wine: tell me, O thou, whom my Soul loveth, where thou feedest at moon-day, why should I be as one that wandreth amongst the Roes of thy Companions? 19hp hould my Soul wander amonali the bain Pleatures of the World, and why though it give thee to many falte Goods to: Companions ? @ let me refire under thy Shadow, let me embrace thee, worther thee, and love thee only, and tall no Joys but in thee. D braw me then that I may run after thee: draw near to me that A may draw near to thee: prevent me by the Grace, the Apercies, and the Bowels

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Bowels of Compation pearning up on a wandzing Son that is in quell O North-wind, and come thou South, blow upon my Garden, that the Spices may flow out, let my Beloved come into his Garden and out his pleasant Fruits. Bielled Spirit : thou South-wind, father of Beat, Anthor of Genera-tion, Source of Love and Charity, breath over all the faculties of un Soul that are as it were a Defatt; make thou an Eden of it, a Garden of the Logd Bob; cause than to grow up there Iweet Canouring Plants; hing forth there Habits, and works of good Sbour and Scent, that mp divine Saviour, the men-veloved of my Soul, may some and tall the Oweetness of those Fruits : that he may take in me his pleature, and I in him may take mine, that he may tall Eternally, all the Delights and Diealures mutual Love can gibe. and are gone out in the

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# not fit handformly on them: The the Budinels fayly of the People, we thought make our lefves ridiculous, to

That Young Folks have no priviledge to use the Pleasures of the Senses, or to dispense with their

HERE is one Reflexion we must needs make, before we leave this weighty Subject: We have not as yet done any thing in respect to young Folks, who it may be may think that what we have hitherto faid concorns not them. It is in a manner impossible to deliver them from this Mistake, that Pleasure is their Lot and Inheritance, from which they cannot, without a kind of Pyranny, be driven away. Indevetion is natural to them, and they feem to glory in it: I should have fine to do, fay they, to play the Bigot at my Age. They perfuade themselves that Modesty, Wifdom, Sobriety, and Temperance do not

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not fit handsomly on them: 'Tis the Business, say they, of old People, we should make our selves ridiculous, to play the Seneca's and Cato's and fuch And indeed, if any of wife Folks: them have better Inclinations than or dinary, they are alliam'd of it, dif femble, and follow the Crowd There is a time, they fay, for every Business under the Sun: If we confider old and young people, one can never be lieve, that fuch different persons can be destin'd to the same Actions: The wrinkled forehead of Age, the pale ness of Hew, the hollow Eyes, the fallen in Mouth, and trembling Limbs, have fome agreement with the actions of Repentance, it is but reasonable that they should shed forth Tears, and give themselves to Mortification: but the brave hail Conplexion of Youth and good Case, that Flower of of Blood, that spreads it self over the Hue, the lively sparkling Eyes, the Senses sharp, and easily mov'd, each by their Objects, let us plainly fee, this Age

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Age was made for Pleafure and Dekent And thus it is, they flatter. and thus full themselves : and 'tis not young ones only talkat this gay Rate, but most of the World consent thereto Twill not deny but that fuch Excelles and diforders of Life, leave upon Age a deeper mark of Shame and Infamy, than Youths Debauches do on them: 'nay, I will own that they discover's greater mass and bottom of Corruption, in the one than cother, Age cannot throw its faults upon the boylings and first sallies of its Blood, that throws up its froth and fcum; it cannot have for its excuse the want of Experience. And in a word, it must break through ftronger bonds and holds of Shame, than the fins of Youth. But yet, God will not judge men, according to humane Rules, and the Sentiments of the World in the Cales: there is no Age that with by hill, from paying him Obedience. All Violaters afrithe Days Thall be puttified, be-SOV ! cause

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cause his Commands were given to all; and though the difference of Age, may make a difference of Faults in respect of the punishment, yet this will only make that fome are mere and fome less but alas, the less mi ferable shall have sufficient reason to bewail their Cale, for the least miler able shall have for their Inheritance eternal Flames, and a Worm that ne ver dies. But why fould Young ones be les oblig'd to Devotion Hath God given, less unto them? nay fure they have received of God, as well as their Elders, their Being and their Reason, but withal they have more wigour of Body, more frength of Mind, Health, Youth and the Flower Their cerminly have more particular Obligations on thom to the ferving of God They have not received all these Advantages, to devote them unto the God of Pleature and Concupilence is is too igood for God? Alas, they appoint to him a Body worn out, corrupted Langs, Eyes

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Eyes quite extinguish'd and dry and uleles Members. In truth God will be much obliged to them: they will give him the dregs of their Age, and consecrate to him that time, that is the Sink of Life, and Centre of all Miferies: that is to fay, they will give him that, which the World cares for no longer: they will do as Wretches do, beftow their Liberalities when they are dying: and give what they can keep no longer. Believe me, all and the best we have is not too good for God. He would not heretofore have any Victims, that had any blemish, or were fick and languishing, or had loft a Limb. Do we think he will accept the Offering of a Heart worn out, and of a Man that is but the shadow of what he once was ! I exhort you to present your Bodies a living Sacrifice. But those young Folks who make a resolution to be Devout. when they can fin no longer, promise to God dead and corrupted Carcaffes. For fo the Bodies of old Men are ra-M ther

wher to be call'd. God hath thought mothing too good for us, he gave him-felf for us, and to us; he who is the Sovereign Good, he gave us his Son, and devoted him to death for us in the Flower of his Age; and 'tis but just that we in every Age should be

devoted to his Service.

God is not satisfied with promises of Things to come, or I will give: he would have us speak in present terms, and say, I give; for so he speaks himself, I give you my peace, he calls himself, he that was, and is, and is to come; to him belong the Differences of Time, past, present, and to come: but of all Times he loves the present, and is he that is. Now he that would be like to God, and please him, must speak as he speaks; I am he that is just, holy, separated from Sinners, devoted to God, and to his Service.

God heretofore required the first Fruits, and the first lings of the Flock, and the First born of Children; Abra-

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ham role early in the Morning to go and facrified his Son! and God commanded a never-dying Fire to be kept in his Temple, for the continual Sacrifice of the Morning as well as the Evening one. This fignifies that God would be ferved first, and that our carried Steps should be confecrated to him; he would not have us fay, Come and follow me, if the World leaves any thing behind, that thou, O God, halt bave. He can't endure those Folks that have the infolence to fay, Suffer me first to go and bury, &c. He answers them, Go, let the dead bury their dead, come thou and follow me. For he that lays his hands upon the Plow, and then looks back, is not fit for the Kingdom of God.

There are no people in the World of any Age, that do not in good earnest own, that it is necessary, once in ones Life, to think upon God; and the Dispute is only about the Time, and not the Thing. Some say, I will become a good Christian, when I

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have built my House; and others, when I have made my Fortune; and the younger, when I am old, and have casted all the pleasures of this Life. All, in a word, remit this matter to the time to come. Now fince 'tis owned by all, that 'tis of absolute necessity to give up ones felf to God, and that without doing so, Hell and eternal Death are unavoidable, is it not the most extravagant madness in the World, to remit an Affair of this importance to the time to come, for which no mortal Man can answer? O Youth, thou Idolizer of Delights, wilt thou not avail thy felf of the Example of that wretched Rich man in the Golpel, that faid overnight to his Soul, Eat, drink, my Soul, and make good Chear, for thou hast many goods laid up for many years, and yet that very Night, his Soul that was fo ill advised, was called for? Who hath assured you, that you shall come to old Age? Or have you been treating with God, that, whenever Death shall furII.

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furprise you, he shall receive you to himself a lf Death should meet you, covered with fins, just coming from the Play or Ball, the Tavern and Debauch, or from a worfer place, do you think you shall have right to say at Heavengates, Lord, Lord open to us? No, he will answer you, Be gone, I know not who you are, ye workers of Iniquity: Then you will doubtless fay, We have finned against Heaven and before thee, and are not worthy to be call'd thy Sons, but pardon us, and impute all our Offences to our Youth. This will not do, God will not, in favour of Youth, make void that unalterable Decree, Nothing unclean shall enter into my holy City.

The Jewish Doctors, who do not often fay good things, are used to say, Remember thy God, and turn to him but one day before thou diest. This is well faid: think then on God to day, for, it may be, thou shalt die to morrow. What is it that we do, for Gods fake, when we dispose of time to

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come, and fay, To morrow we will find out such and such Sports, and the Week following, we'll debauch; and we will live at this rate, fill we are about fifty or fixty, and then we'll think of retiring, and giving the rest to God? We imitate those ambitious. Visionary Princes, that, in hopes of Conquering, do already share out Provinces, and bestow great Governments; they give what is none of theirs. To whom belongs the Time to come ? To God undoubtedly, who keeps it, as it were in Gifterns, and lets it tun out as feems good to him, and flops, or continues its course as he pleases. And thus when we distribute Time to come, we give away Gods goods; at least we give and defign to several Uses, that which as yet is none of ours, and it may be, never will. And this according to the Maxims and wildom of the World, is the greatest folly that can well be practifed: 'tis by an old Proverb call'd felling the Lions and Bears Skin, before you have caught them. But

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efore But But fince 'tis absolutely necessary to devote ones felf to God, fhould we not do it, when tis easiest so to do ? And I maintain, 'tis eafier to love God and turn to him in ones Youth, thantis in old Age. This feems to be a Paradox, because in Youth the blood is boiling, the flesh vigorous, and Sin flicks to our Hearts and Entrails, and one takes most delight in the Pleasures of the World. 'Tis true indeed, when once the Reins are let loofe to Concupifeence in Youth, 'tis almost impollible to ftop its Sallies and its Transports: we must drain its Forces, before we put an end to its Disorders. But when it has the happiness to turn to God and Goodness, 'tis sure that it fucceeds incomparably better there, than in old Age. Wherever Youth are carried, they are commonly carried with Violence and great Ardor. Tis the Temperament of their Age. And if they can but guide these first kindlings, it will come to an excellent. Zeal, and holy fervour M 4

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of Devotion: as they, who know how o manage the Rapidity and force of Streams and Rivers dexteroufly, can make them turn great Mills, and Machines for the use and benefit of mans Life. But on the contrary, Experience teaches us, that Devotion cools with Age, and that old People havea great deal to do, to heat and fir their Hearts, in the Exercises of Devotion: their Souls are hardned as it were, and no more touched or moved with fo much ease as formerly, because they are not tender as they were, and the fire of Zeal feems to diminish with their natural Heat.

Whence come these difficulties in the work of mens Conversions? surely there is not one but encreases with Age. This difficulty of thinking on God and Goodness comes certainly from a Custom and a Habit. Now Custom in time becomes a Tyrant. It comes from the Devil, and when it hath once established its Tyranny by long possession, it is in a manner impossible

possible to root it out. It comes alone at fielle but in a little time it is called Legion. And that Devil which one might have driven away with a-Get thee behind me Satan, can now be neither cast out, by Prayer or Fasting; and the difficulty comes from hence, that the Faculties are worn our, and the Soul hath lost its strength, and is capable no more of undertaking such a vigorous Enterprise, as that of returning to God, and breaking with Sin. In a word, it comes from hence, that God is weary of calling, and inviting, and offering his Grace and Mercy. 'Tis all past, his Patience is changed into a just Fury, which hath been so long abused.

But above all, let us consider, how powerful Habits of Debauchery and Luxury grow, when we permit them to take rooting, and grow up to old Age. That young Plant, which with one Finger might have been pull'd up, becomes a Trunk of mighty thickness, and strong enough to withstand

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ant. n it both Sword and Hatchet. This little Monfter, the love of Pleafute, that one might cafily frangle when 'tis born, becomes fo great and ter. rible in time, that one dare not fo much as attack or touch it. But fins become not barely fronger by Age, but their number also increases. They are like Snowballs that gain by every roll. They are Streams that swell and grow bigger, the farther they are from their Springs and Head, it had been ealie at first to pass them on foot, but after wards 'tis hard to fwim them over Now the number of fins increasing, increases also the difficulty of Devotion and Conversion. We read in the Lives of the holy Fathers, that an Angel one day let an Hermit fee, in Vision, a certain old Man cutting down Wood in a Forest, to make his burthen up, and carry it away, but the Bundle being exceeding great, he found it was too heavy to life up and lay upon his Back, and therefore throwing it on the

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t.H ittle that tis ter. ot fo fins Age, They by that rther and first after. over. afing, Devon the Angel ifion, Wood n up, le bewas n his it on

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the ground, he fell again to cutting new Boughs, and joined them to his others, after which he tried again to lift it up, but found it much more heavy than before. But still he let it down, and fell to cutting Boughs afresh, and did this several times. The folitary Hermit wondring at the folly of the old Man, the Augel took him up, and faid, - Mark well that Old Man, he is the Emblem of the men of this World, that heap up fins on fins; then comes a Resolution to be good, and ferve God, and some Attempts they make towards it; but they quickly fink beneath the burthen of their fins; then they begin again to commit new Faults, as though the burthen by increasing would grow lighter: and when they have carried their Diforders on a great way further, then comes a fresh defire of Devoting their felves to God, but the butthen of their fins becomes much greater, and their raifing their Souls up confequently much more

more difficult. This Story was made for us; and against those wretched Men that consecrate their Youth to the pleasures of this World, and remit the practice of Devotion and the raising up their Souls to Hea. ven, to another time.

Saint Austin explaining the Story of Lazarw's Refurrection, asks why our Saviour used Sighs and Tears, and Prayers, and loud Cries to raise him up, which he had not used, in raising up other dead Men? Why 'twas, fays he, because he had been dead four days. Our Lord would hereby give us an Idea of the Difficulty that is found in the Conversion of a Sinner, when he is fetled and confirmed in his fins. The first day, saith the Father, is the day of Pleasure, when we relish Sin. The second that of Confent; the third of Love and being fixed to the Delights of Sin; and the fourth is that of Custom and Habit When once the Man is there, he cannot be converted, but by Cries and Tears,

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Tears, and the Voice of our Lord that worketh Wonders. This lets us fee. methinks, the Interest we have, and the Necessity of thinking upon God betimes, and confecrating our first Years to Vertue and Devotion. know very well that the End obtains the Crown; but I know besides that 'tis of mighty importance to begin well, to the ending well. An Arrow that flies wide at first, when it goes out from the Bow, will be found at a mighty distance, before all its force is at an end, from the designed Mark. A Man who, in his Youth plunges himself into Debauchery, and gives himself wholly up to sensual Pleasures, will find himself, at a mighty distance from God, in his old Age, and will have much to do, to bring himself into the right Way. And therefore I conclude with the Wise man, Remember thy Creator in the days of thy youth. tages on they want the dialogistm, from

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### MEDITATION.

Why doft thou, O my Soul, defer, after fuch Considerations as these? Dost thou not find the necessity of consecrating the self with out delay to the service of the God? Thou crieft continually, to morrow, to morrow, but shat to merrow never comes, and the day of thy feparation from thy Body, will come when least then lookest for it. VVben God calls, thou sayst anto him, as the Sluggard says, presently, presently, let me alone a while, a little while, but this presently never comes, and this little while endures continually, as faith St. Auftin. I fee very well, that 'tis grievous to thee to be obliged to give thy felf thus early unto God. Tis too foon, thou fayft, to begin, and would it not be time enough fome years bence ? Ab wretched and ingrateful Soul, canst thou too soon think on thy God? Thou canst not think on him so soon, as he bath thought on thee : Sure tis but just, that thou shouldst think on bign, as soon in thou beginnest to know thy felf; fince he bath thought on thee and thy Salvation, from all Eternity. His Essence never bad beginning no nor bis Love to thee; they both of them have been from Everlasting. VVbat badk

half thou done to oblige him to love thee before time was? He loved thee before shou wert, and vefare thou wast Amiable. He law thee in thy Nothing, and in the Aby (s of the Corresption, and bath from all Esermity prepared means to pluck thee out of it. He hat designed thee for Glory, and prepard ther a Saviour and Redeemer. He barb mit then referred to bimself a moment in Exernity, which he bath not bestowed on thee, and thou wouldst cut off from bim, a great many years of that uncertain short life, of which thou haft the use but whilst he pleases. It may be, thou wilt lay, that tweere not unjust the time should be divided between God and thee, but fare tis very hard to give it all away without reserving any thing to ones self; But thou considerest not; tis God that gives thee The Heavens, and Earth, the every thing. Fields, the Rivers, Floods, Plants, Trees, and Fruits, and bath kept nothing to himself. Has be not given thee all himself, his only and that to Suffer Death for thee? Son, Wouldst thou not therefore be ingrateful, O my Heart, if thou shouldst think to divide with God, and take from bim, any thing then haft? But Ab, my Soul, when thou thinkest, and talkest at this rate, thou understandest but ill thy Interest. Thou presupposest that them losest from

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from thy leff, whatever time thou giveft to thy God; and only favelt the bours thou devotest to the felf; all the rest is thrown away, and lost in the oast Abys of Time past. But the Moments thou bestowest on God, are laid up in store, and thou shalt find them safe, they will appear before thee, and be put in the great Account; at the day of fudgment, and shou shalt receive for them an Eternity of Glory. Stick then no longer, defen no more, my Soul, the renouncing to all Pleasures, and all bopes of this World, to follow after God. There is in him the fource and Spring of Life, and in bis light thou shalt fee light, and be fill d with the good things of his House, and drink as out of a River of Delight. Then, in thy Age, thou never will regret the loss of thy Youth; thy days will not be brought to rife in Judgment up against thee, to condemn thee, when thou Deginnest to grow down and near the Grave. The thinking on thy God will cause no terrour in thee, thou wilt not look upon bim as a Judge, that will come and demand an Account of so many years consum'd in vain Pleasures, but as a great Deliverer that comes to break thy Chains, and as a Rewarder, that comes to bring thee days of Refreshment, for all the forrowful and painful years that thou bast passed in this World.

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#### PRAYER.

@ God, Conductor of mp Bouth, light of the Blind, teacher of the Agsimple, that bringest back the Wanderevs into the true Way, and perfedelt Prailes from the mouths of Babes and Sucklings; teach me thy Ways, and draw me from the ways of this World. Half thee, & God, that I may halfen towards thee, and leave me no longer in the World and Sin. Ody Lozd, and my God, infufe thy Grace into my Soul, that my Peart may defire thee, that in befiring it may feek after thee, that feeking it may find thee, that finding it may love thee, and in that Love map find its Sovereign Joy and happinels. It is a great while fince I confumed away in pain Des fires: I have a mind to come unto thee, but I find not frength to banquish those ill Pabits in which I am engaged by Culton, Come then mp 

Spin and a contraction

my God, and fnatch me from the Arms of Pleasure, suffer no longer my belays; and when I fay to thee, Pet a little while, O wait a link longer; then beats me by the power ful Most, and lap, Awaken thou that fleepelt, and raise thee from the dead, and Jefus Christ shall give thee light, At woods are not from and lond enough to raile me, touch thou the Biere, Arike on the Body, in which my Soul is buried : 'tis its Crade orits Comb, there it fleeps, or there ris dead; fentual Pleatures either Aupifie ot kill it quite : frike on this Body then that its Soul may change, for it is better that I enter into life with one Eye, than having two, be caft into Hell-fire. Wis better that my fleth Mould luffer here below fome pains, and that my Soul thould talk hereafter those endies Tops thou half prepard for it above. I divel in Sodom and I like my dwelling: Thou mouldit fain fend the Angels to deliver me from thence, thy Word and Ministers to bring me out, be tope that ban of Cerrour comes, in which 1000

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chich Morin will pour bolun upon the ruled Morin Corrents of Fire and Himtone. But I am always finds my out executed in defer nip graing Dipluck me therefore In the and, withdraw me by the Power of thy Grace, that I periff not together with the Wicked. Shew me the Way unto thy holy Hill, that I may lave my felf, and that being out of danger, I may look back and fee thole deluges of Corruption that a version the Country, and the Toz= rents of thy Dengeance that lap the World in Kuins. Alas, mp God, had it but pleased thee to have let me tall the spiritual Delights of thy lave; I thould not be so sensible to he pleasures of this Woold. hould not stay to long from feeking thee; for I defire most earnestly and truly to be happy. If then I had but understood mp felicity to have been in thee, I should have flown unto thee to have fought it. @ Lord, fince Pleasure is the only Loadstone to attract my Soul, make me to talk a little of that Jop, that I should find

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sind in thee, and let me feel thy institle Goodness in my Peart, that I map run without belay after thee, and pant with the desires and long ings of a Part, after the living Broks to quench the violent Chirst with which I burn.

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## The Third Part:

# Of the Helps that lead to Devotion.

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### CHAP. I.

The first general Advice; to Will, Desire, and Ask it.

Sources Indevotion rifes; let us now try to vanquish these Difficulties by such Gounsels that may lead us to Devotion: Those that I will give hereupon are either General or Particular. But before I pass any farther, I must presuppose that he whom I would carry to Devotion, must be very willing himself to go. He that is not so disposed, may

may e'en stop where he is, for 'twill be to no purpose to pass any farther. How many indevout Ones have we in the World that defire not Devotion for themselves, and that despite it in all others? And yet there are some of this fort that are persuaded they have a Religion. I am, say they, it may be, as Religious as another, al. though I mack at all Devotion, and devout People. If they believe what they fay, they are certainly cheated by their own Hearts, and we must own these men are truly profane. Others there are that esteem Devotion in others, but care not for it in them selves: it cannot accommodate it self to the Spirit of the World, which thefe men idolize : they approve De votion, and admire it, but for their own parts, they think they may be faved with less trouble. I know not which are best, these or the others, but that these I think, are somewhat nearer the disposition I would have; but alas, their Conscience is but yet

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na very bad Condition! They are a this worse than the others, that hey fin against their Sense and Light, hey know their Masters Will, but do not. They are afraid of doing too much, and provided they may be aved, they are not much concerned low, Strange fantie! deserves nor Paadile to be purchas'd at the rate of Tears, and Prayers, and fome hours Humiliation? How can we think f gaining Heaven at the lowest Price. ince 'ris fo difficultly to be gotten at my? If the Righteous shall scarcely he saved, where shall the ungodly and imer appear? Believe ye, O you ukewarm Souls, that a true Devout ne has not too much Righteonineis, to mooth his way to Heaven? Know e not that all the World commends hat faying of St. Austin, Wee to the est of mens lives, if examin'd withmercy! and that of David, If bou Lord shouldst be extreme to mark phat is done amiss, who may abide it! And if these true devout men have

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may e'en stop where he is, for 'twill be to no purpose to pass any farther. How many indevout Ones have we in the World that defire not Devotion for the stelves, and that despite it in all others? And yet there are some of this fort that are persuaded they have a Religion. I am, fay they, it may be, as Religious as another, al. though I mack at all Devotion, and devout People. If they believe what they fay, they are certainly cheated by their own Hearts, and we must own these men are truly profane. Others there are that esteem Devotion in others, but care not for it in themselves; it cannot accommodate it self to the Spirit of the World, which thefe men idolize they approve De votion, and admire it, but for their own parts, they think they may be faved with less trouble. I know not which are best, these or the others, but that these I think, are somewhat nearer the disposition I would have; but alas, their Conscience is but yet

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a this worse than the others, that hey fin against their Sense and Light, hey know their Masters Will, but do not. They are afraid of doing too such and provided they may be aved, they are not much concerned How, Strange fantie ! defermes not Paadife to be purchas'd at the rate of lears, and Prayers, and some hours Humiliation? How can we think gaining Heaven at the lowest Price, ince ris to difficultly to be gotten at my? If the Righteous shall scarcely s saved, where shall the ungodly and inner appear? Believe ye, O you akewarm Souls, that a true Devout me has not too much Righteousness, to mooth his way to Heaven? Know e not that all the World commends hat faying of St. Austin, Wee to the of mens lives, if examin'd withmeray! and that of David, bon Lord shouldst be extreme to mark that is done amiss, who may abide it! And if these true devout men have

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not too much Righteoulness, you cercainly will be found wanting, you who lag fo far behind: But God you fay, will supply what is wanting, and 'tis for that that Christ died, to wit, to perfect his Grace amidst our fins and infir. mities. But how do you know that Tefus Christ will do this? does he not bestow his Grace when and where he pleases ? You ought therefore to take the furest fide. What affurance have you, that God gives his Grace in that manner, to those that despite it? Do you what possibly you can, Gods mercy will have enough to do, and your Righteousness, though carried as far as all your strength will bear you, will have need enough of help and aid, to your attaining to his Glory.

Others there are, that are a step nearer to Devotion, and that is all: they would willingly enough have this (what d'ye call it), Devotion? But they are not arriv'd so far as to the desiring it, that is, the motions of

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their wills to it, are very lame and imperfect. I would be Devout, they ery, but I can't: the World carries me off, my Affairs take me up, my Temper and my Mind are not made for it, they have not that Turn that's necessary to the practice of this Vertue: I do that which I would not, and I do not that which I would: for the Law of my Members rules over the Law of my Understanding: But they are not much troubled at not having what they defire, and that's a certain Proof that hey defire it very weakly. O how far are Consciences in this Estate, from Persection! This is not to love God with all the heart, but to feek him by halves, and defire him very imperectly. To defire Devotion at this ate, is to take the way never to obain it, for the Soul furmounts these Difficulties only by stifly standing up gainst them, and acting with all its to the four: Judge if a Heart thus cow-N thing

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thing that is difficult in this World. We have feen how many mighty Paffions ruin and destroy Devotion, the Love of the World, its Pleafures, and its Troubles and Perplexities; if to these violent Passions you oppose none but a few imperfect languid Wishes, 'twill be like a Combat betwixt Dwarfs and mighty Giants.

The first Advice therefore that I give for the obtaining Devotion, isto defire it earnestly. You will say, perhaps, that this is not necessary, fince they who so defire it have it There are Movements of which we are not Masters, and often times we passionately wish for some thing that we cannot do, though it depends upon our own Will. Tyranny of Habits is very terrible, and the Bonds of Sin are hard to Saint Austin sets forth these Movements of a Soul that would raile it self to God but cannot, in a heavenly " O my God, I fighed and " breath'd after the liberty of thinking

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"upon nothing but on thee, but I "figh'd and breath'd when I was "then held fast, not by anothers Chains "and Bonds, but by my own Will " that was harder than any Iron. The "Devil kept me in his power, he made "a Chain and linked me in it. fain I would have ferv'd thee with "a Love all pure, and have enjoyed "my God in whom alone true folid "Joys are to be found, but this new "Will, that did but just bud out, was "not able to overpower the old one, "that was strengned in its Evils by This is the true "long Habits. Picture of a Christian Soul, that desires indeed to be Devout, and would fain h it hink on nothing else but God, and The ove him only, but alas cannot. But rible uch a Soul is near Devotion yet, and rd to hear to Happiness. When one seeks fter God, one is just upon the find-ng him. It is this hunger and thirst thele raile venly fter Righteousness, to which our dans ord affures a blessed satisfaction and inking alfilling: These Desires are the effects ee ap-

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of Grace, and if Nature does nothing in vain, much less does Grace: These Defires cannot be still in vain, they shall obtain their End, they shall one day be satisfied. There is hardly any thing but the vigour of a Soul, and the force of strong desires shall some time or other compass: it was by this way, rather than the force of Arms that Alexander overcame the World, vanquish'd so many Kingdoms, took fo many Cities, and gain'd fo many Battles. When all things necessary to the accomplishing his defigns failed him, the vigour of his Courage, that is to fay the force of his defires, stood him in stead of every thing beside; and if defires can do fuch mighty matters on things that are without, and independent on our Wills, what can they not effect on that which dependeth on our felves, and is no other Thing but our Will it felf ?

And that these good Desires may be successful, we must call on God for his help. They are the Children

he hath brought forth himself, and is concerned to feed and nourish them. 'Tis the Morning of that Sun, that fails not to shine out at full, if we but call upon him ardently. This therefore is another Advice that naturally follows the foregoing one; We must ask of God the grace of Devotion, and figh before him, that we have it not: If there be any answering Vows and Prayers, if there be any Gift that comes immediately from Heaven, it is this Vertue; for there is nothing purer, nor more elevated among all the Christian Vertues. Dost thou want Wisdom, saith S. James, ask it of God, who giveth to all, and upbraideth none. And I know not if there be any thing or part of Christian Wisdom more desireable than this. We ask of God our daily Bread, our Food and Rayment, health of Body, and cure of Sickness and ease of all our Evils; but the Soul is very fick, and very poor, and ready to starve and die for want of Devotion, which is its.

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its Fire, its Soul and its life. In a word, there is nothing to which we can more certainly apply the Promise of S. James, That God refuseth none, but gives to all men liberally; for that's the Prayer of the World, that pleases him best, since it tends to his Glory and our own Salvation. We defire of God that he would come into Us. that we also may dwell in Him, and by this mutual Tie be perfectly Uni-And how should not this be pleasing to God, since our Lord Jesus Christ, the Model of our Actions and our Thoughts, hath asked it already for us? Let me be in them, and thou in me, that we may be united all in one.

We should have begun our Advices there; and so the good Man should begin his work there; for if we can do nothing without God, which has no respect or relation to him, how should we do without him, what immediately depends and terminates upon Him?

MEDITA-

turnish when we have

#### MEDITATION.

I consult with my Heart, to know if I can say with any truth; My Soul longeth after thy Courts; and as the Hart panteth after the water Brooks, so longeth my Soul after thee, O God. My Soul gaspeth after thee as a thirsty Land, saying, Oh when shall I enter in, and appear before the presence of God! but alass I find no such Thoughts as these within me; I find there a great dryness, and a general privation of the Graces of Heaven: there I find only some few languishing Desires, that die as soon as they are born. My Faith is wavering, my Charity is cold, my Hope is weak, my Zeal is half extinguished, and my Devotion lukewarm. Awake then, O my Soul to day, if thou wouldst be united to thy God, if thou wouldst love and be beloved of him: if thou wouldst have him kindle in thee the pure Flames of Devotion, thou must desire it and must ask it earnestly. This good, this great good will very well deferve, that thou shoulds move the first, and try to get before bim; Say not, my Heart, that thou art bound by thy accursed Chains, and that thy Flesh and Blood calls thee still back, and per-N 4 (uades

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fuades thee otherwise; that thou wouldst fain be good, but canst not; that thou desirest it this moment, but canst not desire it long. Alass, my Soul, if thou wert thus willing, the thing would be done; the Chains of thy Will are voluntary Chains; thy Bonds are evil Habits and engagements of Corruption, that are so far from extenuating thy fault, that they increase it. In these kind of things one does all that one will, and when one does not so, it is because we will it with an imperfect Will.

## PRAYER.

Omy good Father, and my merciful Saviour! I know too well that I am not truly devout, because I would not be so. But oh, however voluntary the Bonds are that tre my will to evil, and particularly to Indevotion; they are nevertheless strong, and nevertheless indissoluble. My Cozruption is in my Will, and therefoze I cannot vanquish it by my Will only: thy Grace is sufficient, but without it I can do nothing. Come then, Come, my Deliverer, break thou these Chains under whose weight

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weight I groan. I will not let thee: no before thou bleffest me. Create in me a clean Heart, and renew a right Spirit within me. Let the Spirit of Liberty support me; 'twould be to little vurpole to feelt for Aid and Countel, to help mp Devotion without thee; without thee all Designs! must want success, all Counsels signific just nothing. Except thou keeps elf the City and the House, the Watchman waketh but in vain, and all our Labours are to little purpose. Bear mp Papers, Dinp God, and let mp Meditations bring forth fruit: animate the holy 10020, by the help of the holy Spirit, that it may kindle in mp heart the fire of Zeal; and I may quickly be delivered from those wetched Coldnelles that trouble and toment me, and map be filled with Debotion as full as I befire antiwish to be.

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The second general Advice to lead a holy Life in the practice of all Vertue.

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TA TE have already faid formething of the Necessity of living well, to the becoming truly devout; but the Subject is of too great imporrance to stop there. Let us then confider, that there can be no stricter U nion, than ther betwixt God and a faithful Soul, in Acts of Devotion: 'tis head to head, if I may fo speak, tis a fecret Commerce, 'tis feeing God face to face to face, and speaking to him as a Man speaks to his Friend: All that can be conceived of the Union betwixt Man and his Wife, Father and Son, Body and Member, is not yet strong enough to represent the Union of a Soul, that is flying to Heaven on the Wings of Faith and

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Hope, and to which God hath discovered the inestimable Treasures of his Grace: God enters into her, and she into God, and they are but one whole. But he that sees not it is necessary to purifie himself as God is pure, to even and smooth his way to Heaven, sees nothing as he should. The Light of Heaven suffers no Dawn, that is to say, mixture of Day and Night. God who is all Light, cannot unite with a Soul that is in darkness and obscurity.

If there be any Vertue to which we owe the blessed Spirits Presence with us, 'tis Devotion. Now we know sufficiently what 'tis that can obtain this blessed Spirits presence. 'Tis not the Magnissicence of the House, but the Cleanness; When the wicked Spirit is gone forth of the House, and at his return finds it swept and garnished, he is ashamed, and cannot enter in again, without the help of six more Spirits, worser than the first. That which drives the wicked Spirit

away, draws thither the holy one, who never makes our Heart his Temple, but when all filthiness is banish'd thence. When Moses had hewn and polish'd the two Tables, God then engraved his Commandments on them. A Painter cleans his Cloath be fure before he draws his Princes Picture. We have two flesh. ly Tables of our Heart, the Understanding, and the Will; but we must not hope that God will write his Laws, or the holy Ghost draw out his Image there, unless it first be cleans'd and polish'd. Devout and pious Soul, that defireft to fee God dwelling in Thee, and his Love within thy Heart, cleanse the Table of thy Understanding, from so many Errors, Prejudices, and vain Imaginations, and evil Thoughts; and cleanse the Table of thy Will, from fo many criminal Inclinations and vicious Habits. And when these Tables are become white Blanks, God will undoubtedly come down, and grave his Image in them.

Devo-

Devotion is an entry into Gods Closer; and without the Wedding Garment is no entring there; if one is not adorned with Faith, and Hope and Charity: if one is not cloathed with the Lord Jesus, and bowels of Mercy, and the Spirit of Patience, and Righteousness and Innocence. Devotion is an Exaltation of Soul, and fins are Clogs and Weights; if we oppress this Soul with Weights, how shall it raise it self? We must therefore discharge our Hearts, to day of one, and to morrow of another fin. One day we must acquit it of Avarice; another, we must fet upon Pride; next day Ambition: and thus thy Heart will be difingag'd and thy Devotion be at liberty. But above all, we must remember that the Heart is the most delicate and tender Thing to deal with in the World; and nothing must be done to put it in diforder; We must take it down gently, and fet it safe again with abundance of care and pains. 'Tis the Eye of the

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the Soul, and every little Moat of dust is sufficient to put it almost our. Tis as Milk that is turn'd and cor. rupted by the motion of the Air: 'Tis asa Lute that is put out of Tune even by the unevennels of the Weather. True Sanctification hath more parts than a Lute has Itrings: and this holiness of Heart is ruined by any one part disordered, as one false Sound quite spoils the harmony of all the Concert: and therefore we must look to it, and every part of it with all the care and tenderness imaginable. Soul is like a Sea, and its Passions are like Winds: if we keep not in these Passions, they will raise up terrible Storms and Tempests in this Sea, in whose loud noise, Devotion which is a peaceable and gentle Vertue never will be heard. Each Passion will transport the Heart along with it, and poor Devotion a Stranger and alone by it felf, will never recover it again. There is most certainly a very near alliance between Words and ActiIII.

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ons; they come from the fame Source. and the same Heart produces them. Therefore I think a Man cannot better dispose his Mouth to sing Gods Praises, his Mind to contemplate on his wondrous Works, and his Soul to elevate and raise it self than by the pratrice of good Works. We have before faid that a Man is ill dispos'd for works of Devotion, that is just come from a Ball or Comedy. I fay now on the other hand, that when a man is come from the house of Mourning. where he hath comforted the Afflicted. fuccoured the Miserable, supported the Weak, fed the Needy, and refeued the Oppressed; he finds himself so gay, and so dispos'd to Prayer and Praife, that 'tis not eafily to be conceiv'd. He comes to God with the sprightliness and comfort, that a Servant comes with to his Master for the Reward he promis'd him, when he had done his duty: for though he acknowledges he can merit nothing of Gods hand, yet he knows very well, that

that God rewardeth that in us, which we could never have done without the affistance of his Grace. He comes to Gods Altar with the affurance of a faithful Subject, approaching his Prince with Presents he is sure will make him way to his favour. For though our best works are but very imperfect gifts, and have even all that is good in them from his liberality, yet he knows that God accepts them as though they were of great Price. I will not make any difficulty to fay, that both the Ancient and the Modern ones who have distinguished the Christian Active Life from the Contemplative, and have believed that this surpassed that, and was much more excellent than the Contemplative, I will not stick to say, they are greatly mistaken. For in separating the Active Life which confifts in doing good to ones Neighbour, and pra-Crifing Charity towards the miserable and needy, from the Contemplative Life to which they believ'd they might wholly

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wholly give themselves up, they have undoubtedly deprived their Devotion of a great Help. I have already confessed that the employments of Martha which respect the bodily Service of our Lord Jesus Christ himself, and of his Members, should not take up that time that is devoted to the Works of Mary, that is, to Meditation, Reading, and Prayers. But we have time enough for all: when Mary hath heard enough, it is but fit, that she should take her Sister Martha's place. Therefore I would not counsel him, that would attain to perfect Devotion, to renounce that part of the World that is made up of the afflicted Members of our Lord. 'Tis the School of Vertue and Piety, and the practice of works of Mercy and Compassion is so far from distracting devout Souls, that 'tis the shortest and the surest way to arrive at Devotion by. The Ideas of the World, I own, are incompatible with those that should fill a devout Soul; a fad Event, some noble Sight, the

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the hopes of a Fortune for your felf. the greatness of anothers, a Combat, a War; all these, I say, and the like have no Alliance with the fweet !mages of God, his Love, and Benefits, and Favour: and therefore it is good to thut the door at first to these Ideas, if you would labour with fuccess in the establishing others: but the Images of one that languishes, or fuffers for Gods fake, are easily reconciled with the Image of our Sa viour suffering for us. A multitude of poor, on whom thou openest thy Bowels, will quickly lead thee to the consideration of the bounteous Liberality that thou receivest from God. The help thou lendest any one, to defend his Life, or another his Honour, will oblige thee to remember the Benefits, and Succours thou receivest continually from Heaven. Thou never wilt have need to banish the Thoughts of this Nature, that follow the Active Life, to lodge in their room, those that arise from Contemplation: they In.

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they will unite in the fame Heart, and lend each other mutual Aids.

#### MEDITATION.

I have been often told, that the Vertues are Sisters, that all of them go band in band; that they are as so many Rings of a blessed Chain, that is broken as soon as one of them is lost. They cannot be alone one from the other; and therefore, my Soul, thou canst not be truly devout, because thou art not truly vertuous, and takest not to heart the Pradice of good works. Dost thou not fee the World is made expresty on purpose to furnish matter for the exercise of all thy Vertues, and to follicit thee to good and boly Actions? The beavens declare the glory of God, and the firmament (heweth his handy work, That thou mightest join thy voice in consort, with those Praises that all Nature sings, and by which thou makest thy Acknowledgments: The Air forms Storms and Tempests, Thunders and Lightnings, to create in thee the fear of God, and make thee tremble under his hand, who makes the Mountains shake. Dost thou not see, that God makes some men miserable in this World, that they may be the Objects of thy Pity; poor, that thou mayst be liberal:

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liberal; afflicted, that thou may it comfort them; weak, that thou mayft frengthen them; and fick, that thou may t vifit them? Does be not even suffer men to sin, and wander from the way, that thou mayst set them right again; ignorant, that thou mayst instruct them; imprudent, that thou mayst advise; Jome to fall, that thou mayst raise them up again, and look to thy own steps: and even some wretched ones that suffer much, nay perish, that thou mayst be possessed with a saving fear? Does be not suffer examples of Vanity, that thou may ft despise the World; sudden, unlook'd for Deaths, that thou mayst watch and be upon thy guard; proud men to fall to ruin, that thou mayft still be kept bumble; the wicked to be punish'd; that thou mayst abbor Vice; and good men rewarded, that thou mayst seek and follow after Virtue? And amidst so many Lessons, thou art quite deaf and unconcerned: thou makest thy Vertue, O my Soul, consist in doing nothing ill, that is, in doing nothing; as if one should make life consist in death, and a privation of motion. Thou callst not to mind that the barren Fig-tree is cut off at the root, and that God will cast out the unprofitable Servant, and banish out of Paradice both the Servant that shall have lost bis Tallent, and him that that only wrapp'd it up in a Napkin. PRAYER. se no ser a Alaba : than his this

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# PRAYER.

Come then, my God and Sabiour. come and cultivate this Beart, that it no longer be a barren Rock, and stony Field; soften this Bock, by the howers of thy Grace; blefs this field, and make it fertile in the fruits Let mp Pands distil down of Life. Myrch, and my Fingers precious Spices; let them be always open to the poor; let my feet run to fuccour the diffress'd; my Cars receive with preediness thy Wood and Prailes; my Congue continually telebrate thy glozious Pame, and carry my thanks D holy Spirit, unto the Clouds. vinciple of all good motions, breath Life into me, be the Soul of my Soul, that it may be no longer buried in the Tomb of vice and fleep, but act most powerfully; let it be enkindled with the fire of Charity, and let that fire not leave it a moment in peace and without action, that by continual practifing of good works, A may be dispos'd to Devotion, and Onion with thee, my God, who art the

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the Object of my Love: that by this purity I may moze and moze invite him who is the Author and giver of every good gift, to come and make me partaker of the flames of Zeal and true Debotion.

# CHAP. III.

The Third general Advice, for the Help of Devotion ; to guard the Senses, and keep the Soul as it were lock'd up.

HERE is fo great a Commerce betwixt the Heart and Senses, that one shall try in vain to guard the one, if he does not also guard the other. The Heart is the House, the Senses are the Gates and Windows: 'Tis by them the Devil enters in and feizes on our Souls. This Enemy plants as many Batteries without as we have outward Senses. and

and if we scape at one Port, he kills as at another. But this we must fay, to discharge the Senses, that they are rather miserable than criminal, they all as they are made to alt, or rather fuffer according to the Laws of the Creator's and even the greatest part of Ideas that come to them are Innocent, and are only spoiled by coming to the Heart. The Beauty of a Woman, the lustre of Gold and Jewels, the sweetness of Musick, &c. are the works of God, and consequently good, but the Heart corrupts those innocent lmages. However, because the Heart eannot empoison any other Objects but such as are presented to it, one hould remove from it all matters and occasions of its Crimes, and ill Habits would undoubtedly be destroyed for want of Employ. And therefore 'tis of absolute necessity, to keep a watchful guard over the Senses. I made a Covenant with mine Eyes, faid holy Job, that they should not behold a Maid. It hath always been the practice

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practice of fuch as would be truly Devout, to keep their Souls shur in from the multitude of Objects, that furround them on all hands. 'Tis true, they have carried up this Maxim to the greatest Superstition imaginable. Some have betaken themfelves to the Defarts, that they might fee nothing: Others have lock'd them. felves up in Cells, never to go out; and History tells us of a Solitary of Egypt, that would never so much as give his own Sifter the fatisfaction of feeing him; at last he received Order from his Superiour, at the Prayers of Saint Athanafius, to go and visit her: parted. These Excesses do more injury to Reason. than they afford help the to Devotion. The Soul draws great or advantages from the Senses, when it can make right use of them. To shut use up all Avenues by which Under-StandIII,

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standing and knowledge pass into the Soul, is to keep it in a dark prison, and feed it with Ignorance. The truth is this, 'tis dangerous to let it out, to evil Objects, because thereby 'tis tainted, and but ill dispos'd for Piety and Devotion. And 'tis no less dangerous to let it out too much on indifferent Objects, because this dissipates and weakens its ftrength, and it fill brings back with it an Air of Vanity from the Objects it has long dwelt upon.

This is the way of living in the World, we are visited, and make reurns, we are expos'd to Conversation, that is to fay, the contagion that comes from every Thing and Place. The eyes are always open to let in new Objects, the Ears to hear News, our Conversations are all of them vain, we ay a thousand filly and impertinent hings, and many more bad, than good great or indifferent: One entertains you en it with a discourse of dressing and adthut usting, another with some trifling innder rigue of the neighbourhood; another fills

fills your Breast with flanders and back bitings; another shews you his fine house, and a new building: One comes a Traveller, and he tells stories of the new world, and enlarges with lies and wonders of his own making, and you return to your houses with your heads fill'd with Rattles and Fooleries. And when you would enter your Closet, your Hearts are but ill dispos'd for the duties of that place. And therefore 'tis harder to be devout, in great and frequented Cities, where one cannot lightly hinder these kind of Amusements. I advise therefore the faithful Soul to keep it felf reserv'd: The Souls of Worldlings are like frequented high streets, open to all comes and goers, and one is always in a Croud, and Devotion that loves to be private and still, is not at all pleased in these publick places. They are common Inns where all Strangers are entertain ed, and the Master often forc'd to l But the Hearts of the Faithfu should be private to themselves, and

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God that is the Mafter should be there at large. A Garden enclosed is my Sifter. my Spoufe, a Spring sout up, a Fountain fealed; fays Jefus Christ to his Spoule, that is, to every Christian Soul. Shut this Garden if thou wouldst preferve the Flowers, and Fruits, and fuffer not thy clean Springs to be muddod by impure unclean Beafts. Temples and Oratories should not be accessible to the prophane. Our Hearts are the Temples of the Holy Ghost, let us thus the gates then, to a thousand indifferent Ideas, and a thouland vain Objects that would prophane them. The Soul is like a Vessel that Grace fills full with sweet Odours, but if we give it too much Air, they all evaporace, and leave it scentless and insipid. When a Vessel is full, it can receive no more, without loling something of what it had before. If it is full of Devotion, and we carry it into the World, as it fills with Vanities, fo that which was good in it evaporates and goes out. This is a Truth that we should

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should often think on, that every time we go out, as it were, into the World, we lose something we had : Dinah would needs go out and fee the Daughters of the Country, but there she lost her loveliest Ornament, her Honour and Virginity: but let us especially remember, that in seeking out Innocent Objects, we often find Criminal ones: the Devil lies in ambush every where, and hath strowed his nets with Flowers: Sin reigns in every place, so that let us go aftray never so little, we undoubtedly meet with it, and tis very much, if it is not always to our cost. But what shall we fay of those, that go with settled purpose and designs, to places, where they know Sin reigns and Satan triumphs? After having lost half their day in preparing for the Play-house, they give the Devil tother half, and plunge themfelves into Hell: these are People that are wilful Murderers of their Souls for which God will require a most exact and terrible account. I conclude

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all this, that a devout person should. be very referved from the World should make and receive but few vifits, and break themselves as they well can, of the vain curiofity of knowing all that passes. Tis enough for a good Soul, to know what palles in its own Heart, and to order its Thoughts and Motions. What fignifies it, to learn, what becomes of fuch a Fleet, what was the event of fuch a Battle, how fuch a Negotiation succeeded, how the Treaty of Peace, and Preparations of War go on? The knowledge of all this makes a man no whit the happier. But the Ideas of these things that stick in his memory, will not fail to make an Irruption on his Heart, and disturb him in the midst of his Devotions.

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How happy will thou be , my Soul , when thou shalt be in a place, where thou shalt have nothing to fear; where then mayst take thy flight, walk out, and wander where thou will, fly over an infinity of Objects, and give thy felf instrely up to contemplation, and diversity of thoughts! this bappiness will be thine, when thou shalt come to Heaven. There every Objest will declare thy Duty, and folliest thy Obedience: There thou will fear no longer Snakes under the Flowers, nor that the Devil lies in ambuscade in those blast places, whither thy mind and steps will carry thee. Thy Soul enlarged, shall fear no farther dissipation, or wast of strength, it shall embrace all Objects, without the fear of being over-run. And thou that be fill'd with an Infinity of very different Images, yet shall not God be less within thee, for all those Images shall be boly ones, and Friends of God. Now 'tis not fo, thou canft not take one step, without incurring danger; thou canst not stir from bome, not from thy Jelf, but thou must meet an Enemy, that seeks for and demands thy death and ruin: Thou canft not admit into thy Breast, those numerous Ob. jects that croud in at thy Senses, but thou must

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fill thy Heart therewith, and take from God the room that he alone sould fill and take up. Make not therefore so many sallies into the World, for thou wilt fill lofe something by it. Include thy felf within the compass of thine own Heart, if it is not large, tis deep, and thou wilt there find exercise enough. Thou wilt never be able to found it, it cannot be known by any but by bim that tries the very thoughts and reins. But dive at least as deep as well thou canft. Examine thou thy felf, and the knowledge of that which paffer within thee, will be of more use, than of all that passes in the World besides. Concern not thy felf with the Wars and Intrigues of State, with publick or with private Matters. Take cognizance of the wars and strifes within, of thy flesh and Spirit, betwixt the Law of thy Members, and that of thy Understanding. Pacific those differences, teach the flesh to be subject, replace thy Reason on its Throne, and give it Piety for its chief Councellor, tame thy Appetite, and bring thy Passions under bondage. Put this thy little State in good order, govern wifely and bolily that great People in this little Kingdom. That is, the multitude of Affections, Thoughts, Opinions, and Passions, that are in thy Heart.

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# PRAYER.

Late from State Provident

O thou, my God, that governess this Woold; that not only holdest in the Waters of the Sea from over-Rowing of this Carth, but refrainch also the Malice of wicked Men from overturning the Mozld: thou, who by the profound Wildom rulest all things, who drawelf light from out of barknels; preside thou over the motions of my Heart, and draw out Light from that dark Chaos. Take thou the Reins, and lead mp Soul, and fuffer it not to strap and mander out, and to lose it self in Errozs. Stop the fiream of it's Pallions, and the furp of it's Motions, that it man recollect it felf within it felf, and labour in it's own Affairs, and think of preparing rom for thee, and of retaining thee, and wholly possessing thee; to contemplate upon nothing elle, but banish all other Ideas; and by these means dispose it felf for the exercises of Devotion.

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# CHAP. IV.

The Fourth General Advice: to Perfevere in Holy Exercises, and not to be discouraged at any Difficulties.

assistantes esta electricología T T E have not represented Devo-V tion, as a thing lightly to be obtain'd: And therefore a good Soul must not be surpris'd when it meets with Difficulties, much less, must it be discouraged and lose heart: This is a new advice I give to obtain it. Every good Soul has had experience, that in trying to raise it felf to God, it hath found the Wings of its Devotion either entangled with the Vanities of the World, or by the Sluggishness of the Flesh; In this estate, if it relax or give back, tis lost; it must, to these so necessary desires, add Action and Courage: Solomon, in his Proverbs, speaks of the motion of the Sluggard, as if all his strength were spent and drained in vain

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vain and fruitless wishes and desires: he makes the finest resolutions in the World but he never stirs from the place he is in. And Solomon may well mean the Sluggishness of the Soul hereby, for there is hardly a Chapter in which he does not hit it very home: This is the Vice of those who exhaust themselves quite, in praising Vertue, To that they have no strength left to pursue and attain to it. The falle Devout ones do the same; they praise it and defire it, but the first Temptation that meets them utterly confounds and throws them down. But dost thou not know, that all great things are hard to come by? Does a Pilot forfake his Vessel, at the first rude gust of Wind? A Rower that makes against the stream, does he not fet himself with resolution against the fury of the Current? He still makes on, takes Courage, and at last surmounts the difficulty. A Tradefman leaves not off his Calling for one Lofs, nor a Courtier his Hopes, for one shrewd turn of Fore

Fortune; but all of them try to regain by their diligence what they have loft by diffrace or ill luck: and so should we let our felves strongly against Indevotion, and when we find our Hearts but ill disposed, and our Motions languishing, and our Devotions croffed and diffracted, we must do violence to our felves, and check our hearts. till we have brought them to their duty again. We must pray, read, meditate, and think in spight of its teeth. Altho, says St. Bafil, The Devil fill your heart with evil Thoughts, yet you must not for that leave the exercise of prayer. Tou must make new efforts, and greater yet 3 you must pray to God that it would pleafe him, to break down the thick wall of vain Thoughts that hold us separate from him, we must ask of him that our Soul may quickly come to him, without being hindred by any vain and wicked Thoughts, or Objects: And tho the Enemy should come again with a reinforcement of new distractions, yet we must not yield, or lofe courage, nor renounce

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wounce to victory in the midst of the fight, We must persevere till God, seeing our Constancy, shall come, and fill us with the Light of his Spirit, put to flight the Enemy, purific our Understandings, and furnish our Reason with a Divine Light, by which our Soul being possessed in peace and patience, freed from all Tempests, may serve God with a perfect joy. Saint infinuates this for a reason, to support us in our resolutions of perse. verance; namely, that the Devil never leaves to tempt us, neither must we leave off refifting himsas our refiftance discourages not him, so neither should his Temptations discourage us. God who is spectator of our Combats, and the rewarder of our Labours, beholds with pleasure, a faithful Soul amidst infirmities and distractions, though ready very near to yield and fall, and comes at last himself, and with a gracious hand rescues and plucks him out of danger.

Perseverance is a Vertue of great use; tis to it we owe the fairest works

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of Nature, Art, and Grace. If God had left the World imperfect, instead of a Wonder he had made a monstrous Prodigy. There are some Works in special, to which the last and finishing hand is so essential, that if they be not perfected, that which was begun is utterly thrown away and loft, If you draw but the first lines of a Picture, they will last on the cloath; but if you bring a Wheel to the middle ascent of a Hill, and let it go for a minute, it will run to the bottom of the Vale, and your labour will not only be imperfect, but quite undone and spoil'd, as if you never had done any thing. Devotion is of this last fort of things, leave it half done, and all is loft. Tis Penelopes Webb. The night undoes the labour of the day. If thy life is not one perpetual day, and thou labourest not incessantly to advance in Piety by Exercise; one single night, formed up of the darkness of Indevotion, and the absence of Grace, will win a work of many years; and a moments

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moments Relaxation and Idleness will destroy what ever the Courage and Pains of a long time had produc'd: But there is nothing but Perseverance will in its time accomplish. Thy Devotion, O Christian Soul, is nothing as yet but a Spark : O, dearly feed this Holy Flame, blow it incessantly, heap round it all the combustible marter thou canft, make thee a treasure of good things, turn often towards Jesus Christ, thy Sun, and Star, and that fmall fpark, will, going on, become a great fire; this fire will cause great burnings, these burnings will throw out flames, and thefe flames will carry thee to Heaven: But if thou neglecteft this little spark, it will quickly die and go out. Samson gave himself up into the hands of Dalila, and Aept up. on her knees, the cuts off his hair, in which his strength lay, and he awakens, and estays to go out according to his custom, and bear away the Gates of Gath; and break the bonds of the Philistins, but alas he finds himself no longer -

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no er longer the same man. So the good Soul that relates from his dayly Devotion, and sleeps in the arms of Pleasure, his heart is enervated; he thinks to return, according to his wont, to his commerce with God; but the Devil sets upon him, and overpowers him with a multitude of evil Thoughts, under which his Devotion lies bound, as it were, with so many Chains.

Should the Heavens but stand still one day, it may be, there would be an Universal overturn of all Nature: at least, all things below must suffer some considerable damage. When the upper part of the Soul Rops its divine motions, one cannot question but there rifes great diforder in the inferiour part. For the passions that are still check'd, manage befure these hours of relaxation, to prepare for a revolt. We must therefore be sure to back our Piety and Devotion with the constancy, the quickness, and the regularity of Heavens motions, to the end this little world may always be in good con-

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condition. Nothing should hinder, nothing interrupt the course of our Devotion. Confider Daniel, whom all the terrors of death could not ftop in his divine course of Praying at his seasons. He must be thrown into the Lions den, if he but call on God, but this does not hinder him from prostrating himself, at his hours, towards But especially, we must Ferusalem. get as far as we can from that cultom men have gotten, of running into the business of the world as into a croud, to shelter themselves from Devotion. Let us give to God, above all, that which belongs unto him, and trouble not our felves with what becomes of the reft. They fay the Serpent fecures his head, when he is purfued, and exposes his body when he cannot preserve his head; the hours devoted to the exercise of Piety are the head of our life, and tis a holy prudence not to expose them; but cover them from danger, for fear the Devil and the World should take them

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and devour them. In fine, I say that Perseverance in Devotion, is better than its violent excesses. 'Tis better to march by flow and little sleps, but constantly, than to make fwift courses, but interrupted ones. There are some that have fits of Devotion for a day: there is nothing in the World fo ardent, so humble, and so warmly affected: but to morrow the stream of Tears, is so well drained, and dried up, that you can hardly perceive any tokens of the concern. The burning of this Feavour is fo abated, that one cannot find the least heat. A constant mediocrity is to be prefer'd before these warm Excesses of such short continuance. Not that I think. Devotion should not have its feasts, and times of refreshment, and raise it felf extraordinarily upon some certain days, and occafions. These are the exceedings of Devotion, to which we should aspire as oft as we well can; and especially never fail on time defigned and appropriated to Holy Works, such as par-

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participating of the Holy Sacrament of Christs Body and Blood. But I would have the Soul, besides these extraordinaries, have its ordinary course of Piety well govern'd. And if it cannot always have its extraordinary motions as were to be desir'd, yet at least, let it never fall into any shameful Relaxation and Disorders:

#### MEDITATION.

I should have but too much reason, O my God, to be discouraged, and despair of successin all my designs, if I considered only the greatness of the enterprise, the difficuties that occur, and the meanness of my Forces, or to say better, my Weakness and my Nothingness. I desire great Things, for I desire to be One with God. I would become like him, I would renew his Image in me, I would cleanse my Heart that Sin hath sullied and desiled, I would raise that great Edifice that Sin and the Devil have thrown down, I would ascend the Throne, I would be a King and Priest to God my Father. But Oh my Soul, where dost thou find strength enough in thee, for these great Things,

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Things, they who art Darkness, Weakness, and Impurity is Self? Alsbengh thou hadfe no other Enemy but the Devil, bear coulds thou vanquish that Red Dragon, with Seven Heads and Ton Horns? that Curfed Scrpent from the beginning of the World, empoisoned with his Breeth and VVords our first Parents; be at this day Infects the Springs and Sources where we go to Drink, be lays bis Snares in all our ways, and Netts in all our Paths; but above all, he never makes greater Attempts to ruin us, than when we make any, to unite our selves to Godby Prayer and by Devotion. Then be firs up the Fantomes of our Imagination, to take difrom the presence of our God. He lifts up the floods of our Paffions, and our Concupifeence, to draw us from the fafe Port. 'Tis true, be has a great deal of reason so to use us, for, O my Soul, thou never fightest with such advantage and success, as by Prayer, when it is fervens and devout. Therefore he stirs up Heaven and Earth to Distract thee, and Inpire thee with Sentiments of Coldness and Indifference: but flatter not thy self, my Heart, if thou feelt not this Enemy with the Eyes of thy Flesh dart out his favelins at thee, yet he is Speaking, Attacking, and Tempting thee by the Month of thy Concupiscence, that never fails bim, and bath made a League with bim: But

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But lose not Courage, O my Heart, although thou canst do nothing of thy self, thou canst do all things through thy Saviour that strengthens thee. VV atch then, be sober, persevere, hold fast, conjure this wicked spirit, and chase him far from thee, Resist the Devil and he will see from thee, he presses upon nom but such as yield and run backwards.

## PRAYER

And thou Load Telus, mp Divine Kedeemer, Great Angel of the Cobe nant, Angel of Light, oppose thy felf, in my behalf, against the Angel of Darknefs. Thou Lion of the Tribe of Juda, break the Jaw bones of the Lion that goes about, feeking to de wour me, thou Blessed Seed of the Woman, break this Serpents head: and give me a remedy against its Pop Net thy Grace heal the Wounds his bitings have made upon my Soul. Support me in the difficulties, that this dreadful foe creates me. makes me meet in the Exercise of Devotion. When I enter mp Closet, oz thy Church, be to me as a Wall of Brass and Fire, to defend me from

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the approaches of wicked Spirits. so that under the Wings of the Procession, and the Love, I map live, during these sew moments on Earth, in a tranquil and casm Air, and in security and peace, by the savour of which I map Consecrate all my Choughts, my Will, my Heart, my Inderstanding and Imaginations to thee and thy Service, and that noting map be able to withdraw me from thy Bosonic.

### CHAP. V.

The Fifth General Advice: to have God always before ones Eyes.

His is a Remedy against a great many Evils, but in a more particular manner against Indevotion. I shall shortly say, that the faithful Soul should have its hours of Meditation; during which, it expressly draws over again in its mind, the Image of the Deity, and awakens the remembrance of

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of its Benefits and Graces y buerhis is not what I would at prefent fay, speak now of that continual, and as it were, habitual Thought of God that never should for take and leave us Tas a most Spiritual and delicate Me. ditation, that doroes a coolle, and steales from the bufiness of the World time to Confecrate it to Gods Service Tis a fublime operation of the understanding, enlightned with the Lights of Grace, that finds out God in every thing, concerns him in all our Actions, and fingles him out from every other Tis an Action of the Soul Object. by which, in the midst of humane affairs, it turns it left without any violence on the fide of God, by a habit it has gotten. It orders matters fo that every thing is, as it were, a ladder by which it mounts to Heaven, and every Object shows and entertains him with his God. An Artisan in the midst of his Works, a Mariner in the midft of his Voyages, and a Scholar in the midft of his Readings will find

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means to Sanctific what he is about. by concerning God in his business, and bringing him thither by his pious Medirations and Reflexions. Faithful Soul. let the Lamb follow thee, wherever thou goeft, that thou one day mayst follow him, wherever he shall goe; if thou layest thee on thy Bed, think on our Lords Sepulchre, who for thy fake entred the Chambers of Death. Art thou composing thy felf to fleep, Oh think of Jesus Christ, whose bessed Eyes the fleep of Death for thy Salvation closed. A new born Infant will bring to thy mind the humility of thy Lord in his Birth A Wretch that fuffers for his Sins, will make thee think on Jesus Christ that suffered on the Gross for thine. A man that asks thee for Relief, tells thee, our Lord was made poor that thou mightst be be made rich. In a Word, from every thing thou mayest find an occasion to think on God. What shall I say of the Objects in Nature that will bring their great Author into thy mind, even against thy

Part III. thy mind? If thou rifest in the Morne ning, thou canst not see the rising bo

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Sun, without reflecting on the great Creator of that cheif masterpiece of all the World, and without remembring the Sun of thy Soul, that spreads abroad his Rays of Grace into thy Heart, to diffipate thy Darkness. The Trees, the Rivers, Mountains, Woods and Corn-fields, the Fruits, the Flowers, and every thing, will present thee with thy God. For the Heavens de. clare the Glory of God, and the Firma ment sheweth his bandy work. The Flies and Worms themselves speak thee, O God, fince we in them fee thy Divinity

Austin, appears great, in great things, but so that be appears no less great, even in the least of all his Work. We must therefore form a habit of thinking upon God, even whilest we are doing of another thing, and this will be the

fhine forth. This Workman Taith St.

way to doe that well, we doe at all, and to engage God to operate with us But there are several Employs that take

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not a Mans mind intirely up. A La-bourer at his work, a Woman in her ordinary affairs amongst those of her own Sex, will troul a thousand vain Chimerical Imaginations and Defigns in their Heads, and wander and think of a thousand things successively: And what should hinder them from giving to God this part of their Souls, and the attention they steal from the bufines they have in hand? Why should they not rather think on their Redeemer, and the Obligations they have to him, and the acknowledgments they owe him, than on some idle Conversation they have had, or some trisling Adventure, whose relation makes them merry? We must, says St. Basil, diligently guard our Heart, and never suffer it to start from Meditating upon God, for fear the remembrance of his Marvellous Deeds Should be lost or sifled in the eroud of vain Thoughts. And we must so contrive, that by perpetual Remembrance, these Meditations may become like the Indelible Impression of

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of a Seal and Signet. This is not fo impossible as one may think for, at first; for a truly Devout Soul, not only thinks on God without anytrouble. but very often, without perceiving what it was that introduc'd those Thoughts. Thy Praifes, faid David, Shall be continually in my Mouth. Upon which the abovenamed Saint goes on, How can this be? Can a man, amidst the affairs and conversations of the World, have Gods praises always in his Mouth? when he sleeps, when he drinks, when he eats, and when he bolds his Tongue, can be fing the praifes of God? I anfiner, faith he, there is within a man an intelligible mouth, by which he reecives the Word of Life, which is the Heavenly Bread, and nothing hinders but he may have Gods Praises always in bis Mouth; and I say moreover, that the thoughts of God, engraved and fealed in the superiour part of the Soul, may be called praises that never leave the heart.

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In a word, one cannor well fay, how great a help this is to Devotion. When we must feek for God a great way off, the Soul Arayes by the way, but if it have him always near it, it cannot fail of finding him. How enfie is it to fet the Heart in the Traces of Devotion, and the ways of our Lord, when it never loses fight of him! If you let your Furnace grow quite cold, 'twill put to pain and charges too, to hear it quite anew, but keep the fire a little in, and a little addition will bring it to its necessary Hear. If our Soul grow quite cold, and interrupts its meditating upon God, twill coft us a great deal of trouble to kindle again the flames of our Devotion, and therefore we must always keep the Soul in exercice was waren live of

This continual thinking upon God; will be a most acceptable and pleasing Sacrifice to him, like the perpetual Morning and the Evening Offerings; like that holy Fire that burnt continually upon the Altars. In short,

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like an Invocation without ceasing: for, fo mayst thou pray incessantly, faith S. Bafil, not by pronouncing words of Invocation, but in doing works of Imitation: If thy Conduct tend only to join, and unite, and make thee like to God, thy life will be as one perpetual and continual Prayer. Do not doubt, but these continued Sacrifices, this Incense that smoaks perpetually, these implicit, indirect Prayers, that afcend from our Hearts in all places, and at all times, will become most efficacious means to render God acceffible. So that as often as we would unite our selves more straitly to him, by Devotions, and more express Pray. ers, he will incontinently be found by uspand filling us with his Light; he will carry us with him, and honourus with the bleffed Communications of his Spirit

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## MEDITATION.

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A man is forangely made up: he takes a bundance of pains, not to do bis Duty, and neglects the easiest things, because he is commanded them by God. There is nothing cafter than to think on God, there is yet nothing that is less done than this. It seems almost impossible not to think on him; since every Obr jest of our Senses speaks out bis Divinity. O feeft thow not, my Soul, bis Lines, bis Traces, and big Characters in every thing and place? But doft thou not fee them in thine own Camscience? and is be not in every one of us? Tis easie then to think on God, but yet 'tis sweeter too, then easie. Ab, my Soul, if thou wert spiritual and fine enough, and as loofe from thy corrupted matter as thou bouldft, thou wouldst take the greatest pleasure and delight imaginable in such Meditation, This great Good, this good God, is as well the most exquisite Beauty, as the only Good. My Eyes admire the light of the Sun, the regularity of its Motions, the Efficacy of its Heat, and the just and ordinary Revolutions of beavenly Bodies. We stand in admiration at bumane Beauties, and the Souls whole strength and elevation feem to us Angelical. But thou must

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must know, my Soul, that all these Excellencies are and flow from God, and are indeed but feeble Images of his adorable Majesty. The light of the Sun is but as darkness to bim, and the most excellent exalted Souls, are earthy, creeping, wretched Beings, if compared to bis incomprehensible Understanding. If thou hadft feen bim in his Glory, thou padft been ravished with Estafies ; thou wouldf fay, It is good for meto be here; let me build thee here a Tabernacle; but alas, show conft not fee him; be is nothing of all thou feel, and all thou feeleft. He is no bo. dily Light, wer colour for thine Eyes. He is no Force nor founding for thine Ears! He is no favour for thy Palate; nor Seem for thy smelling; nor any folia Body for thy Touch. Thou feek no part of bim, and yet mays find bim every where. Think on him, and thy Meditation will make thee feel, and hold, and poffefs bim : Thou wilt fee with thy Spiritual Eyes, an intelligible Light that effaces all the Beauty of the visible One: Thou wilt hear a beavenly Harmony, that surpasses all the Charms of Musick: Thou wilt tast of Food, whose delicacy and excellence will be beyond Imagination; and thou wilt cry, O tast and fee how good and gracious the Lord is! The Heart is never so well at ease, as when tis

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tis near its Treasure. Know then, my Soul, God is thy Treasure and true Riches; and therefore follow him continually, seek him always, and when thou hast him, never leave bim. Should a Woman take delight to think of any thing with fo much Joy, as on bor abfent Husband? But God is thy Spoufe, my Soul, thy Husband is be that bath made thee, and bath knit thee to him in his great Compossions. Shoulds thou not therefore long to poffes bim, and feek fan bis Divine and chaft Embraces with incredible Defire and Ardour? Now, thou couft not obtain this favour, but by fixing thy Soul to his Divine Morce, and infinite Perfections by continual Medication: Get then behind, ye vain and swenshed things, that not nee of the Object of my Love. For bence ye Overninal Affairs that: binder me from thinking on my God.

### PRAYER.

I leek the Omy God, would thour wouldst also seek me, that we might find each other presently. Draw near to me; say thine Pand under mine head, for I am sick of Love. Thou puttest the Deil over the face, and robbest me of the greatest part of the P4. Blory:

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Glozy: but 'tig because my Epes are pet unclean, and cannot lok upon the: they are weak, and cannot bear the Splendozs of the Light. Thou art hidden, behind the Creatures, and wilt be fæn only by glances: But purify mine Epes, that they may le the openly, at large; fet my Beart in thy Ways, that it may laktha: kin: dle mp Affections, that A map em brace that. If thou art hidden, if thou art far divided from me; I, on the other hand, am a Shap that is fraped and loff, and far from the. @ feek me therefore, thew thy felf un to me; remove from me no farther, and hide thy face no longer from me. Beturn me from mp Wanderings: Suffer me not to be intangled in the Business, and vain Matters of this Fix my Soul to the by the Mozld. bonds of thy Love, so that I may not be a Moment without thinking on the; and, that when I befire to addrefs to thee in Praper, I map als ways find the near me.

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The first particular Advice: to have ones Hours of Devotion well regulated, and well chosen.

these Habits. Wherehe Stomach has A FTER these general Counsels, I it may not be unprofitable to lay down some particular ones : And first I believe in may be a great Help to Devotion to have ones Hours very regular. Man is a Creature of Cufrom and Habit, very neat as other Creatures are. A Horse, that has got Custom of going in such a certain Road, will never fail of returning by the fame; when his times of feeding are come, he will march to and to without any more to do. So the Heart returns of it felf, without any guidance, or pains, to the things it hath had a custom of doing. Take then your Hours, the Morning, Evening, Noon, at Nine and Three. Make of lich made or and Practe

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to your felf a Law for some time, never to let those Hours pals, or give them to any thing but to Devotions and your Heart will feture to them of it felf without any trouble. The parts themselves that are destiture of Understanding are capable of these Habits. When the Stomach has gotten a Custom of Eating at fuch a certain Hour, if it fail of eating then, it quickly finds that fomething is Wanting The Conscience is the Stomach of the Soul, give it its Meals at fetled Times, and when you fail to do fo, it will give you notice. learn to do no Violence to it. nor follicit it to hold its peace. When once it warns you, amidft your Affairs, that its time is come; pur it not off to another Hour, for if you put it out of order, itis undone. It will warn you no more, you shall then sollicit its and then the Soul is in a fad State, when Conscience is asleep, and the Heart drowfie, and when one hath need to awaken it by some express resection made on purpose. If

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If you ask me what hours you must chule, and how many, I shall find fome difficulty perhaps to answer; David fet out feven for himfelf. Seven times a day doe I praise thee: Daniel had three principal ones: Our Lord lefus Christ withdrew himself for whole nights in the Mountain to pray: How were it to be wished, that we could give God all our time! but alas! the necessities of Nature, and the infirmities of the Flesh hinder that: and I cannot tell of what those devout Men are made, that spend whole days and nights in Medication and Contemplating: I will not pronounce any thing upon them, I leave every one to his Confcience. If we cannot give God all, it is certain at least, we must give him the better part; and of our hours, must destine some that must be proper to him only, and never spent upon the World. The number of them must be fer our according to our different firengths, and we must still increase as as our Devotion gets ground! A Child

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Child cannot litt a burthen, that a strong Man can carry very easily. Let every one order himself according to his strength Tis good to ear when one is hungry, and to approach to God when the Heart is heated: as often as it comes he will refuse it nothing, and as often as it would come befure you let it. But observe that when your Appetite is gone, and appears not, you fail not, for that, to give it its fet Meals: and you had better eat without Hunger, than lose your life for want of Victuals. It is the same thing here, if you are miserable enough to lofe this holy Appetite of things Spiritual, stay not till it return; lose not the hours of your Devotion, and spiritual Repasts, eat without stomach, and it may be, your Appetite will return and come again, whilst you are eating. Few men in perfect health eat less than twice a day, and even fick folks are made to take some nourishment as often at least, observing only that their Meals be short and light. I think the same courfe

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course would do well, in the Dieting indisposed Souls, and such as are yet but Novices in the exercise of Devotion. We must be forced to return to it often, but by short Exercises, not to disgust the weak and tender Souls.

If some Clocks be not wound up once or twice a day, they will leave going, the Weights will touch the ground, and the whole motion ceases: The Soul is like this wonderful machine, made up of faculties like wheels and springs, and the weight of the flesh draws them down: Wind them up often, if you would have them go. Strengthen ye the weak hands and confirm the feeble knees: they that look after these machines, take care to wind them up every day at certain hours, otherwise they will be out of order. And this we must observe, in the ordering of our hearts in the matter of Devotion.

All hours are good, for the Heavens are always open, and Gods Throne always accessible: But yet there are some

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fome much properer than others. Those of the morning are formuch and truly Gods, that one cannot rob him of them without a kind of Sacrilege. If God will have the Firstlings of our flocks, much rather will he have the first Hours of our day; and what more proper time to lift our Eyes and Hearts up to the Sun of Righteoulness, than when the fensible Sun is rifing on the World? Then is the time the Morning Star should rife in our Hearts, and Prayer should open the door of Grace. When can we better lift up our Hearts to God, than at the beginning of a Course or Race, whose success depends entirely on him? in the Morning we must seal up our Hearts with these Holy Thoughts, and buffe our Spirits with chaft and pure Ideas; that the Corruption of the World, which in the rest of the Day will come, and, by the Senses, give a thousand assaults upon the Heart, may find it bravely fortified. This will be that I weer and heavenly Dew of the Morning, which falling H.

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falling on our Souls, will make them fruitful in good Works the rest of the day. This will be an Antidore against the infected Air of the World, without which we cannot well ftir out of doors, nor expose our selves to the meeting fo many contagious Objects. As God should be the first thing living in our Hearts, so should he also be the last; he calls himself the Alpha and Omega, the beginning and the end. Let him open then the gate of our Thoughts in the morning, and shut it up at night. This will be a feat and mark the Devils will repect: as naked and difarmed as we are whilft fleeping, they will tremble at our fight, and will not dare to come up to us.

The destroying Angel will, as he passes by, have respect to this Seal and Impression, and this Fruit of the Lambs Blood. These Evening Exercises will bear good seed sown in a good Ground, that will not fail to bud and bring forth in the Morning, for the Heart will find no trouble to begin the day, with what

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what he ended the foregoing one. And fince tis true, that the Soul left to it felf in fleep is naturally carried to the last objects of its waking, we need not question very happy Dreams, and those Images that arise from the last Impresfions that Devotion left upon the Heart must needs be sweet and comfortable.

The night it felf is perfectly a friend to Devotion: 'tis then the Recollections are easie, the Soul not being diffi. pated and divided by the presence of Objects. Ah, nothing fure is sweeter than to fill the Heart with God, when it is void of all things else. God finds it good that a faithful Soul should make his Bed his Altar, and offer up his Vows in that retirement far from other Witnesses. Let thy Body be laid, so thy Soul be up, and thou fall it down upon the knees of thy Heart, as St. Clement the Roman faies, methinks these nightly Commerces with God fhould and might be more near and frequent; because, when we are laid in Bed,

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Bed, we bid adieu to the Worlds, and banish all, disquiets and perplexities from thence, to give the Body its repose. The Soul is then in good case, and when it wakes again, finding it felf at liberty and free, may eafily afcend to God. We find the greatest part of the Psalms were composed by David, in or for the night, I will Bless the Lord, saith he, who hath given me warning, my Reins also instruct me in the night season: Pf. 16. he assures us in the 6 Pf. That he watered his Couch with Tears; and the Spoule faies, By night in my Bed, I fought him whom my Soul loveth. History tells us that St. Anthony, the Father of Monks and Hermits, complained very often of the Suns return, and in fuch words as thefe, very near, O Sun, why dost thou trouble the repose and quiet of my Soul? Why dost thou rise so early, to part me from the Bosom of my God? Why dost thou come to steal and deprive me of the fight of my true Sun, &c.

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### MEDITATION.

The measure of the Love of God is to have neither bounds nor measure, but to conclude in it every degree of Love. The true rule for bours of Devotion, is to give God all of them. Tis this, my Soul, that then shouldst do, but canst not: for thou draggest after thee a sleshly prifon that will not let thee. Thy affections connot fo far be subdued; thou art subjett even to those necessities that will not suffer it: but ob, bow bappy will thoube, when thou fhalt be in place, where all thy bour smay be bestowed on the Creator and Redeemer! there, free from all thy Chains of Flesh, thou mays serve in perfect freedom the Father of Spirits. Now thou dividest thy time between thy Occupations, thy Diversions, thy Meals and thy Devotions: But there this differing power shall be confounded, and make but one bufine for Thy contimual charge shall be to fing Gods Praifes, and to Contemplate on his Glory. Thy Meat and Drink shall be to do the Will of thy Father which is in Heaven. Thy Pleasures and Diversions shall be to possess, by a most intimate Enjoyment, God, who is the source of all delights. Thou shalt then have no hours of Devotion, for that fourth part shall be confounded with

with the rest. Thou shalt be all fire, and all fame in Gods Service, and therein shall conlift thy Sovereign bappiness. Wouldst thou then here below, approach to the Glories of Paradice? multiply and continue as much as thou const thy Commerce and Communications with Ged. If thou wert still with him, he would he fill with thee, and where God is is Pasdice befure. VVben thou entrest thy Closes with devout dispositions, God enters with thee, and after bim, a Crowd of Angels, Cherubin and Seraphim. For the Lord encampeth with bis Angels round about them that fear bim. Surely there is not a more charming Object for the Angels that look the Salvation of Men, than to fee a truly Dewont Person fall with his Face upon the Earth, bathing his Coach and Bosom with his Tears, fending up ardent fights to Heaven, fixing his Eyes where his Heart w, and lifting up pure Hands to God, and longing to posses bim. There is joy in Heaven over me Devout Soul, as there is over one Repenting Soul. And Heaven does as it were defcend, and come to this Bleft Spectacle. O labour therefore, O my Soul, to be continually in the Exercise of Devotion, as in that of Repentance, that Heaven may rejoice, and God come after to thee. By these so frequent Communications, thou wilt become as bright as Mofes

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Deded oith Moses bis Face. The Rays of this divine Sun, will pierce, and clear thee, will dissipate at Clouds and Darkness from thee, and melt that Ice and Coldness that makes thee negligent and careless. By frequently contemplating on him, thou will become his Mirror, and be transformed in the same Image, from Glory to Glory even as by the Spirit of the Lord.

## PRAYER.

Sun of mp Soul, I leekthee with all my might: O hide not thou thy face from me, noz luffer an Ecliple: Scatter thele Clouds that coher thee, that separate thee from me, and rob me of thy Light. App fins, I mult acknowledge, raile continually thick, filthy, malignant Dapozs, that may form grois Clouds, and thefe Clouds produce the Storms and Tempelis of thy fevere Justice, if thou wouldst punich me as I beferbe: But, O mp God, hinder hencefozth the rifing of these Dapouzs and drain the Source of them; Let my Beart be no moze as a marish Ground full of Ganding and corrupt waters: But let it be a pure and

and living Spring; let it be no more autled freib abounding in poilonous perbs, but fertile of flowers and fruits of Life; and let from thence as frend to thee fweet fragrant Dapours, and benign Exhalations of Prapers and giving of Thanks, that may fend with an Odour of tweet Savour and Appealment; and let thele gentle Dapours change into tweet Dews, and the Grace; falling on mp Soul, as kain upon a thirsty Land, man refresh it, and make it green and fruitful in the works of Righteousness. Chon art my Light; enlighten me in the Darknels of the Right, when I invoke thee from my Bed. Come. honour me with thy Pzefence, whilst all other Ovjeus are away, that I map possels thee folely, and nothing man deprive my Soul of thee, **G**2ant that the tweetness of this Joy may wend it felt in my Eyes, and diffute a Deabenly sparkling, and an Doly saiety over my face that man not leave me all the Day, but keen me from all the Perplexities and Croubles to which I am expoled: Vet me lie down at pight as in the Bofom

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## CHAP VIL

The Second particular Advice, is Solitude, and Holy Affembling together.

Ne may lee, without any very great infight, that Devotion requires Solitude. We have our Lords Decision in the case, When thou wouldst pray, enter into thy Clofer. They were ftrange Prayers those of the Pharifees, in corners of the streets, and publick places: Our Lord had reason good to accuse them of Hypocrific; but Solitude is not only necessary to the a voiding Pomp and Oftentation, which God in all things hates, bur especially in Devotion; but also to the end that Prayer may be pure and well made.

By

By what means, I pray, should a Soul recollect it felf, where a thouland fenfual Objects fer upon, and draw you out? we must therefore put it in a place. of surery from them. Let us retire our felves never so far from the World, we shall carry enough of it along is with us: And the Ideas of its Ob. ells will fufficiently perfecute us without our voluntary exposing our selves unto those Objects. Yes, yes, the Communications of a faithful Soul with God, require a fecret place. God is that Spoufe, faith Saint Bernard, who bestows not his favours in Crouds, nor exposes them to the fight of men, but lives the Shade, and a Retirement. held him and would not let him go, till I had brought him into my Mothers huse, and into the Chamber of her that encerved me; 3. 4. When we have any defign, that requires application and attention, we feck Retirement that we may not be diffracted, and diverted : we thould feek it also for Devotion as much, fince nothing in the World

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World requires attention more. The truly devour should be always far from Witnesses and Lookers on and entirely at their liberty. Devotion has its words and actions of its own: it impresses on the Soul its Transports and Motions, and the Body oft-times intervenes, and mixes its, and this should not be exposed to the fight of men that may make wrong Judg-If these Reasons had any need ments. of being supported with Examples, we have that of our Lord Jelus, to whom the Mountains feemed not private enough to pray on, without the darkness of the Night adjoining to them. That of Daniel, who shall shut his Chamber-door upon himself at Prayer. That of Saint Peter, who went up to the top of the house to pray; but this is so much beyond dispute, that 'tis not necessary to add any more.

The necessity of Solitude or Devotion, may afford us larger Prospects yet. There have been a great many Men, and I believe a great many

Saints

Saints that have looked upon Solitude and Devotion as inseparable, and that not only for some few hours of Remement, but even for our whole Lives. 'Twas this Opinion that peopled heretofore the Wilderness of Thebais, and Syria, with fo many folimry Hermits. They fled from the World to raise their Souls more easily to God, and acquire a Habit of Devotion purer and more ardent. And hence may come the Christian Name Devotion from these Peoples devopri- ing themselves in so particular a t the manner unto God. It is a hard matng to terro pronounce definitively upon this hut Life: I would not condemn all that rayer. have followed it, nor doubt but some up to of them were led, like our Saviour, t this by the Spirit into the Defart. at 'tis may fafely fay this Life is subject to Devo World. Tis in my judgment pre-spects uning too far upon ones own many bench, to expose ones self alone to many be Assaults of so powerful an Enemy

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as the Devil. In Company, if one falls, another takes him up, but in the Wilderness one must support himself. And all will be little enough, to be ones own Pastor, Conductor and Director, and he that thinks himself fufficient for them all, has too too good an Opinion of his own I defire to fay no more a-Forces. gainst this fort of Life, than S. Bahl, a mighty Admirer himself of it, hath faid: He believes this Life is not more Charitable than Prudent; either one is in the flate of giving or of receiving Aid; if one has need of receiving Aid tis certainly imprudence to confine your felf to a Place, where you can have none; if you can give it others tis want of Charity, to deprive Society of your Atlistance. He hath reason to fay, that 'tis to deprive ones fel of the hopes of Hearing, one day from our Lords Mouth these words Thou hast fed the bungry, given drin to the thirsty, cloathed the naked, an wifited the fick, and in prisons. word

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word. I am afraid this Fathers observation is very true, that this life is fo far from being the way to Humility, that 'tis a Ladder of Pride: for these men comparing themselves with themselves, as Saint Paul speaks, and finding nothing better, think they are perfect. Every man looks too near, to know himself very well, or well enough to mend himself. Therefore a Solitary that examines himself by no bodies Eyes but his own, lets scape undoubtedly a great many Faults, which any, but such partial Judges as we are to our felves, would never pardon. Nay, so far may this Life be from being useful to Devotion, that I believe it may be prejudicial to it, because it deprives the Soul of the helps that the practice of Charity and works of Mercy minister undoubtedly to it. A man in the Defarts has his Distractions too, and unless his Soul be of an extraordinary make, they may be, 'tis to be feared, more dangerous than those of the World.

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Part. III.

A Mind left to it felf, without any guide, commits strange Oversights. Great Business and great Solitude are two very dangerous Extremes; and an extraordinary share of Grace is no ceffary both in one and the other Cafe: and therefore those that have receiv'd of God but indifferent gifts, should chuse a Life betwixt these two Extremes. But at least it is without dispute, that Salitude is absolutely ne. ceffary at times that are appointed for Devotion: which yet must not be taken or understood to the prejudice of publick and holy Assem-They have their blings at Church. use for Devotion, and one must ne ver deprive ones felf of so necessary a help to Devotion, as publick Prayers are, under pretence of our Closet de 'Tis true, that every where belides, the Senses are Enemies to Recollection; but here both Senses and Imagination, favour the movements of a pious Soul. The fight of the Churches which are Gods Houses; the

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the presence of the Angels who, we know, are affifting there; the Society of a multitude of Souls, that unite their Vows with their Voices; the Word of God that Ecchoes in their Ears; the Prayers that unite, and being conceived by many Hearts, make up but one Address. All these things, lay, extremely help a Soul to make its Elevations, and often ferve, to banish from the Mind the Ideas of these earthly things, and substituting in their flead the good and holy ones. Tis not impossible to preferve Solimide even in the midft of fuch a Croud as this. The devout Soul, in this flate, is recollected in its felf, so that no outward worldly Objects can approach it or diffract it. It is then in the Closet of its Heart, and has but one door open to the Word of God, and to things that may forward his Devotion: but all are shut upon those Objects of Vanity, that too often dies; sturb those holy Places and Assemblies. There is, faith St. Bernard, a

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(piritual as well as corporal Solitude, and he that is free from vain and idle Thoughts is alone, though in the midft of a Croud of People: but 'tis a terrible profanation of this Temple, to carry to it indevout Dispositions, to have the Heart open to all forts of Vanities, to go to see and to be seen, to hear, to find fault, and catch at Syllables and Sentences. These men have a great Account to give: 't had been enough to have offended men, and God too, all the Week besides and not to come and bid him Battle, as it were, on Sunday too. I will not enlarge here fo, upon the manner of Devotion in those places; my Design being only to lay down Rules for the Devotion of the Closet.

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## MEDITATION.

Where shall I find some blessed Solitude, to by to, from the persecutions of my Souls Enemies ? If I go out of the VVorld, I carry. it with me: if I go into my Closet, I am purfued with a thou and wicked Thoughts, that cruelly persecute me: if I would save my felf in the VVilderness, and dwell in Rocks and Caves with Mewes and Cormorants: there I should meet with Vultures, piercing Cares and Troubles, that would continually prey upon my very Inwards. I should be fet spon by a whole Flock of Birds of light and vein Thoughts that would transport me from my felf, and plunge me in the VVorld again. What shall I do to remedy this mighty Mischief? Thou knowest, O my God, though I do not; O let it be thy VVill to teach me! There is here no Port, to cover me from thefe rough Tempests, no Charms to drive away thele Devils, and conjure down thele Fantoms of my Imagination: I must therefore get a new Heart, for 'tis not fo much the worlds Fault, as 'tis my own; 'Tis not that it pursues me, but that I have fix'd it in my Heart, and carry it along with me whitherfoever I fir. If my Heart were clean and pure, I might:

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might find Solitude, in the midst of Cities and populous Assemblies. My Soul might be collected in its self, and environ don all sides as with a Rampart, by the contempt of the things of the VV orld: the love of God and Goodness, would guard all Avenues, and drive from thence all interrupting Objects, and I should be as in a place of strength and great security:

## PRAYER.

@ God, make clean mp Beart within me: purific me from those vain Images which sin and Satar have engraved in my Soul i and then, under the shadow of the Wings and Love, I shall find in mp felf this Solitude I feek for excep where, but no where find. It mun needs be, that thou, my God, thoulds have a mind to free me from mp Coxupti ons, but I am fill the same, and what am I the nearer ? O who is not thy Grace, powerful enough to mortifie the deeds of the flesh, whils here we live in it? Why must I als ways have Moab and Amalek upon mp

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my fides, while I am marching and avancin towards the heavenip Canaan and Jerusalem abobe a 119hp have me here below but freams of thy Grace? Who not a Kiver or a: Sea to mash our inwards, and cleanleus from thefe milerable impurities ? Thou willest, O my God, my Tempts ers should be always near me, and: the Philiffins fiil upon me, that I may wake, and fleep no longer, of rather not at all, upon the knees of Thou willen, I hould al-Dalila. ways have a Thorn in my flesh, and an Angel of Satan to buffet me, that map not be exalted out of mea: O thou mp Guardian, let no Cemptation touch me but what is common to men, give me a happy issue out of all of them, and frength to fusiam my felf under their Aflaults: Thy Grace is sufficient, 'tis true, but then let it not fail me; Let it perfect its work in the midst of mp Ansiemities: let it drive away all pain thoughts, let it calm the agitations of inp Soul: let it direct me to a place of Refuge, where, fac from noise, vallious and wooldly affections. QF

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fections, I may confectate my Cares. my Words, and Thoughts, and fing eternally thy Praise, and celebrate thy Majelip, and Grandeur.

#### VIII. CHAP.

The Third particular Advice for the Help of Devotion; Meditation, and Reading.

HE Soul of Man comes into this World at least as Ill-inform'd of the Affairs of Grace, as of those of Nature. It is in all respects, a Rasa tabula, a meer Blank, and hath need of being fill'd with every thing: it eafily acquires the knowledge of what is necessary to the subsistance of its life; because those Lights are furnish'd by the Senses, and because those Objects are of its reach: but it hath need of greater strength, to attain to that knowledg that concerns the Spiritual

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mal Life, because those Objects are disproportioned to its force: and yet these Notices are absolutely necessary. to the practice of Vertue, and especially the practice of Devotion. This last Vertue is made up of Love and Zeal, but our Love is proportioned always to our Knowledge. I know not therefore of what nature those Devotions are that are destitute of all Light and Knowledge, and are directed wholly by the Senses. They are, it may be, the weaknesses of Tempers, rather than the effects of Grace: These Devotions of the Ignorant are almost always superstitious, and gross, and fix themselves on sensible Objects, whereas in true Religion, all is intelligible and divine. The Objects of their Veneration, is commonly an Aznus Dei, a Relique, or an Image: and God, that should be the only Object of their Devotion, hath hardly any share therein. I do not require our Christian thould be learned for thould have dived into the feciets of Nature or fearch

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too curiously and exactly in the mysteries of Grace : I hold it rather prejudicial to Devotion: but the devout Soul must yet be spiritual enough to raise it self above the Senses by Medita. tion. Meditation is an excellent O. peration of the Soul, by which it penetrares through the superficies of Objects, and goes to the very bottom of the Heart; 'tis a reflex Action, that rolls its Subject up and down the Heart, to make some good impressions on it: 'Tis a bleffed View, in which the Soul discovers every moment, fome great thing or other, in what she is about -: but these Disco. veries are not curious Speculations, to communicate to others, but particular Sentiments, and Applications that the Soul makes, and which are only for her. One cannot doubt but this is of absolute necessity to Devotion; for the Soul can entertain a Subject no farther than Meditation will let it pass. Devotion is a vigorous lively motion of the Soul, by which

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we raife our felves to God, as to one fovereign Good 3 and therefore the more Meditation applies us to this great Object, and lets us fee the fource and bottom of his Goodness, the more ardent becomes our Devotion. So that this ought to be the principal Subject of our Contemplations. God is good, both in himself, and with respect to us. In himfelf, because he is great, powerful, majestick, debonaire, clement, and merciful: and though we frould have no share in these divine Vertues, and their effects, yet God would nevertheless possess them, and confequently would be infinitely aimable. One cannot think too often on these Vertues of God; 'tis one of the most powerful means that David used to awaken his fleeping Devotion: Awaken thou my Tongue, faith he, and thereupon falls on to chanting out the power of God in his Works, his Majesty that shines forth in the Heavens, his Justice in his Judgments, his Wisdom in his government of Men,

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and his Clemency towards them. But because Interest hath such a share with us in all our Confiderations, we must also join the consideration of Gods Favours and Benefits: We must defeend into the depths of his Love, and consider him reconciling to himfelf the World through Christ Jesus: We must try to dive into the bottom of his Mercy that appears in all places, and in every part of the work of our Salvarion: but above all we cannot sufficiently stay our thoughts upon the Passion of our Lord Jesus. There we may find a thousand Objects capable, of foftning the Soul; for the love of God appears in that, in all its Strength and with its full Extent. From general confiderations, it is good to come to particular applications. We must conceive how much we owe to God, for having difingaged us from fo many miferies, to raise us to so many glorious Hopes of a word the Object of our Meditation is as vast and comprehen-

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five as God and all Nature and Grace together; for there is no Flower from whence we cannot gather Hony: we need not therefore fear to exhauft our thoughts, in a Subject of such vast Extent. Whence comes it then, our Meditations are so often dry, and our Recollections fo exceedingly barren; not from the Seed, but from the bad Ground ? Whence comes it, faith Saint Bafil, that our minds find themselves lo destitute of good Thoughts, as though there were nothing, that God is pleased withal, that can entertain us ? It comes not from any thing but the Souls Negligence, for the Subject is inexhaustible; and if the Eye cannot find an end of the wonderful Things it fees, how much less the Mind of what it conceives? If the Eyes cease to fee the light, when it is day, 'tis not because the light is out, but because the fight is hindred. If thou openest, and turnest up a whole Field with Plough, it will return thee a plentiful Crop, otherwise it will remain.

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main quite barren; and if thou diggest deep enough thou shalt come to springs of living Water: So if thou turneft over this great Subject, God and his Works by deep and frequent Meditations, there will flow out fources of Consolations and Instructions, and make no difficulty to repais over and again, the fame Subjects, to the end thou mayst make them familiar. Our Soul is depending on the Body, whilst we live here on Earth; and the most spiritual Ideas are formed in us, by corporeal Motions. It is therefore very useful, to pass and repass over with our selves, the thoughts of heavenly things, to the end we may give the Animal spirits a tendency and bent to that side; and thence it will come in time, that they will naturally flow that way. So that without defigning it, we often shall think good thoughts. I will fay one word yet, for the comfort of those Souls that are neither capable of penetration nor of great Application: and that is, that they should

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not be much afflicted if they find not themselves strong enough to carry these Reasonings so far as we have been advising to, and if Conceptions fail thee, be not difmaid, provided these things proceed not from Coldness. Short but frequent Meditations (by which an ordinary good Soul reflects and makes applications to itself of the Author of its Salvation, and his Favours,) may stand in stead of long Reflections when one is out of case of making them.

To the Aids of Meditation, we must certainly call in, the reading of good Books; for we must not think to draw all from our own felves: and amongst these Books, the holy Scriptures are as much Superiour to the rest, as God is to Man, and the Sun to Stars of the fixth Magnitude. It is this Word that is strong and powerful and sharper than a two edged Sword: it is that Fire that heats us inwardly, and makes us fay, does not our heart burn within us? One paffage

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fage of St. Paul (Not in rioting and drunkenness, not in Chambering and wantonness, not in strifes and envy. ings, but put ye on the Lord Jesus) compleated the Conversion of Saint Austin. In every Page of Scripture we shall find Gods Favours, Graces, and precious Promises so proper to awaken our Devotion. There we shall find Models enough for holy Meditations, proper to raise the Heart, and guide us in our own. Above all, the Book of Pfalms is an inestimable Treasure for devour Souls. And tho we should refine upon all the Antients have faid, yet we can never fay enough of it. It were to be wish'd this Treasure might be all entire within our Memories, that we might every moment repeat some Lesson of it to our Heart. We should, if it were possible, habituate our Minds fo to conceive its Thoughts, and form its Meditations, that all might be done in fuch terms as the holy Spirit uses in that Book.

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To the reading holy Scripture, is well to join also the reading of other good Books: and I will hereupon give an Advice that certain good Men have found beneficial: and that is to chuse out Lessons and Chapters of Devotion, such as have affected you, and to return frequently to them, that the Heart may get a custom of being affected at their fight. 'Tis the ordinary course of most men to join certain motions of Heart to certain Images, so that as foon as the Images present themselves to the mind, the motions arise within the Heart. For Example, if a Man has run fome extreme hazard at any time in a Wood, the Image of a Wood shall hardly ever strike his imagination, but his Heart shall be agitated by Fear. So our Hearts being once moved, at the reading some pious Discourse that has affected it lively, will never fail to be moved at the presence of those fame Thoughts, provided we read them with devout intention, and with

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with defign to be affected. I compare this to that which happens to barking Dogs, that prefently leave off, as foon as they hear the Voices that they know. So the Heart being made familiar to godly Thoughts, that have often touched it, will feel continually the same Movements when those Thoughts come upon him: for 'tis not with facred and holy Lectures, as 'tis with profane ones: these here please the first Reading, but little the second, but never bear a third. fame thing may happen upon reading a Book of Devotion, when read for Divertisement, to see the nearness of the Phrase, the beauty of Thoughts, or the like; This way of Reading affeets not the Heart, but the Imagination and Will never endure a second Trouble. This Thought discovers to a Mystery sufficiently obscure, namely, why the same thing affects one man extremely, but never touches another: it is from hence, that all men read not with the same disposi-

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ions nor with the same intentions. A Preacher that would speak an hour upon a Subject of Piety, will read Books that will instruct him therein: but if he has not a Soul himself truly devout, and naturally fo, will never be affected, because he comes not this ther with intention to be affected. he only feeks for mateer to fill up his hour. Our Heart does very near what we would have it do; fo that good Readings, that they may be helpul to Devotion, must be done with very devout design and purpose, without which no great fucces can be looked or hoped for.

But as much as Devotion is aided by the reading good Books, so much is it prejudiced by the reading bad ones. Tis a great shame to Christianity, that it suffers the setting out and reading such bad Book, with more impunity and ease, than ever Paganism it self did, though at the height of its corruption. This Age, and in particular, this Nation, may be just-

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ly branded with Infamy, for this fwarm of wicked, foolish Novels and Ro. mances, which the effeminacy of our Hearts, the corruption of our Souls, and the craft of the Devil, have brought into the World. We must needs be great lovers of Lies, when fifty years have produc'd more Fables, than fix thousand years have brought forth Histories: and the Church must be very corrupt to fuffer it, and in a manner authorise those shameless productions, so full of unclean, impure imaginations. Every devout Soul should have the reading of these things in abhorrence, for nothing certainly diffolves and weakens the Heart like it. I grant we may not fall into the extremity of this mischief by those Books, nor be corrupted into true real Diforder by these false Examples. But this at least is certain, that the Mind returns from reading these mischieyous Books, fill'd with fuch curfed Images as drive away, and grieve the holy Ghost, and are absolutely

incompatible with the Spirit of Devo-

## MEDITATION.

If thou art ignorant, my Soul, of things that regard thy Salvation. 'tis wholly thy own fault: Thy God opens two great Books before thine Eyes, where thou may ft be instructed in the wondrous things of Heaven, and thy Salvation. I bave often cast mine Eyes on Nature, Heaven, Earth, Mountains, Rivers, Fields and Forests : I have often fixed my Eyes upon the Heaven and its great Luminaries, and the frars. But I own, to my confusion, that these Temptations were all barren, they were done carelefly, without attention and without reflexion: Do therefore, O my Soul, what thou hast bitherto never done well, and as those shoulds: Look on the Heavens and their wast Extent, and acknowledg the greatness of the Workman, his power, his wisdom, and bis might: see bow be bath made it as it were bis Task, to depaint bimself in allplaces, and leave the Traces of his steps, where ever he bath paffed. Look on the Sun, that fpreads about [uob beat, and which men call the Lamp of the World: 'tis the Image of thy God that w light bimfelf, the spring of life is in bim, and

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and in his light do we fee light. This innumerable multitude of lights, that shine in the Firmament, are the Emblems of those glorious Souls that shine in the beaven of the Bleft. The swiftness of those wast prodigious Machines that roll above my bead, should make thre, O my Soul, whink on the mighty Arm, abus gives about life, and improffes Morion on them the evenues and justmess of these Mo. tions preach the wifdom and regularity of Gods Actions, who does nothing but what is just and reasonable: the magnificence of the mifible Heavens, may without trouble, lead thy Mediturion to the shong bis of another life, and give abor four conception of the Glory God but b prepar d for thee in Paradife. Thele wifible Heavens, fo fair and fo magnificent, ure but the Porch and entry of that Palace, subere God back defigned thee un everlasting Manfion. How frately and bow noble mult the House then be, my Soul, whose Avenue from the beavens then Seppest into the Ans, that are the Regions of Storms and Tempelts, Rains and Dews, in the last thou wilt se fee the Emblems of the Gruce of God, and in the first thou with fee the Instruments of his Whath, and the Meffengers of bis Vengeance. The one will lead thee to the meditation of his Juftice,

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fusice, and the other to the consideration of bis mercy. If thou descendest to the Earth. thou wilt there discover, round about thee, an veredible number of Objects of all forts, that will instruct thee severally: Some speak to thee of God, his Wildom and his Power, as well as those of the Heavens: Others declare. thy weakness and thy Vanity, and talk of Death, and the necessity thereof, the inconfance of humane Affairs, and on hundred othe Lassons. But all this is nothing in comparison with the Knowledge thou shalt get from the reading that other Book that God bath dictated to his Prophets and Apostles: in hat thou wilt see, my Soul, the Abysses of divine Wildow, the infinity of his Love, and the depths of his Mercy. But without wading in far in these Depths, what fruit may we not bring back from meditating on our Saviours Peath, and Contemplation of his Cross? There thou wift learn, my Soul, bow thou Ibouldst ove, for that's the school of Love: beu wilt fee thy beavenly Saviour, confumed with the Zeal of Gods House, and burning with the flames of Charity. He loved so the Verld, that be gave bipifelf to death for it, in two scruel Death too, the shameful and the painful one, the death of the Cros. He expos'd himself to all Arrows of Gods Anger ;

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ger; be drunk up all the dregs, and bore the whole weight of his indignation; and for whom, even for his Enemies. Tis thus, my Soul, that we must love. And this is but a little part, of what may be learn'd in that diwine Book. Ged Lie Wildom and

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But, Omy God, I read without fruit, I meditate without fuccels. Spread thy Light abroad into my Heart, O thou my Sun; Open mine Epen; that I may fee the wondzous things of the Law: Let the Word be in me as a two edged Dword, n the dividing of my Soul to the joints and marrow: The Wood is truth D fancisse me by thy truth. my Peart burn within me, while thou talkelt, and declarest to me the Scriptures : Uet me receive this Moed, with a thirty Soul, and let ! be to me a spring of Waters, living his P Waters, fpzinging up to everlasting gel: tife, and bring me by the fireams ther. thy Grace, to the endless Ocean of th Glories. for th of liveral to all stores in a I

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The Fourth particular Advice, to belp Devotion: Prayer.

T Deligh not here to make an Elogy of Prayer, Horset forth all its Benefits and Uses both Antients and Moderns have done it at large: I will only fay, 'tis one of the furest means to purific the Soul, because there is nothing, by which we approach fo near to God: there is no time, when he communicates himself more freely to us: He hath often been observ'd. to have given his extraordinary Inspirations to Men amidst their Prayers. Saint Peter in praying fell into an Extafie : Saint Paul was caught up into the third Heaven: Cornelius at his Prayers had the Vision of the Angel: Saint Monica, Saint Austin's Mother, after so many Prayers and Tears for the Salvation of her Son, received in a Dream, that excellent Revelation

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of his Conversion, an Angel telling her, Afflict not thy felf, far thy Son is with thee. As God is the Sun of our when he throws his Rays di. Soul. rectly on our Heaves, he needs must both enlighten them, and warm them; the must needs dissipate the Wapers of the lower part, andoleave this Image there. Now this Communication of the Rays of his Grace is never more bestowed than in Prayer. I will not enlarge, upon examining the Conditions with which Prayers should be made uto be devous bowe know well enough schey anuth demanted dive, perfevering and mident. I will only advice two things, the one to avoid Laffitude or Weariness, the other Diffraction and Rieft then, I fay, few Souls are capable of long Prayers; for to make up h Prayec wholly devout, there must be an extraordi nary application of Soul, an extraor dinary Elevation, and an entire de eachment for rathfolding from this World Now there things do a kind

of Violence to the Soul shat naturally enclines to Relexation, and there fore connectally long stand if you will not give the Heart this Relaxation, it will take it in spight of your teeth, and by out I would therefore have Devegens long, but divided into little spaces. that may make up leveral parts, and cach of them therr. Devotion is made up of three principal Exercises, Meditation, Reading and Prayer, I would not take each of these Exercises performed altogather, one immediately after anothen burner feweral times at little diffiant cos: We must indulge something to the weakness of the Soul, and keep it from dispositing by diversity. A little reading will be the first step of Elevation, and a little Meditation on that reading will raise the Heart a step higher; and after that a fhort Prayer will bring it to the top. After which it will return again to Reading, Meditation and Prayer in the fame order. In Prayer the Soul will fly into the Air by the frength of its own Wings; and re-R 3 turning

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turning to Reading will do as those Birds that, when weary of flying, fit down and rest themselves, but not up on the Ground, but on some very high Tree. Our Soul in like man. ner will rest it self, not by falling on the ground, for it will never fet its foot there, or fuffer it felf to return to the World, but will keep up aloft, and rest upon the Prophets and Apostles. Aaron and Hur will support it up, and lift it towards Heaven's and taking thence its flight, will rife by little and little upon the Wings of Meditation, will its return again by Prayer, whence it first set out. This Method will afford it time, to take its breath, and recover its Forces: One cannot last long, when all his strength is put forth; but by taking breath, and marching fairly, from time to time, one may go a great way in a day.

The other Advice I would give, respects those, who not being versed in, or much used to the Operations

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of the Soul, are less fit for great Elevations: These persons commonly perform their Exercises of Devotion by Heart; a way from which Diftractions are almost inseparable. I would advise them therefore, to unfix themselves a while, and meddle not with Words, but attend only to the Sense: I do not mean they should do this in their Family prayers or publick ones, I know very well that all the World has not the gift of Thinking, and putting those Thoughts immediately into Words that are proper and edifying to the Publick: but for the Devotions of the Closet, they should be rather from the Heart, than When the Imagination Tongue. makes no attempt to bring out Thoughts, or for the choice of Words, but goes on in a Road without any fear of losing it felf, it seldom fails of stepping out, and calling some. where by the way, as having little to do in the place you would have it stay in; but when it must attend to R 4 the

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the manner of expressing fitly the conceptions of the Heart; the Heart and Imagination then joining their Forces make up the Attention compleat. I can't endure to hear fay, that all the World is not capable of composing: all are not indeed capable of compofing for Men, but for God they are, Let us try to do never fo well, we shall but lisp, as it were, before God: and the most Eloquent Tongue in Nature is, if compared with the most Tongue-tied person in the World, but just as one Infant to mother, with respect to God God hears and understands all Tongues and Styles a. like: He asks for neither Order, nor Elegance, not he: the most confused Thoughts, that rife in Crouds from the Heart, are often what he likes best. He understands the filent Sighs; and knows what we would have, although we neither can speak, hardly conceive what 'tis we mean. For the Spirit of God, faith St. Paul, maketh intercessions for us, with groans that

that eannot be uttered. After all, there are none but know very well what tis they want, and consequently none but what can pray: for Prayer is nothing but a Chain or composition of Debres of what we want, for the prefent Life, and that to come. The Passions are Eloquent, and the Imamagination heats with the Heart, by sympathy: And hence it comes, that such as excuso themselves for want of ight, and Invention, when once they are in Wrath, mever want words to express and fliew chemielves Certainly, if the Heart were heated by the fire of Devotion, the Imagination would quickly find it out, and feel it, and never would complain of want of Mauer both for Thought and for Exprefficient School and

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On the Lorents of Leve, to confume bis . Respect to the fill and Dearth, and

## MEDITATION.

Thou bast never rightly understood, my Soul, bow far thy God bath bonoured thee, in suffering thee to throw thy felf at his feet; believest, that God is in a manner, thy Debtor, for bumbling thy felf before him: Thou never remembreft, that Audiences are very dear and rare, even with our earthly Princes, that are themselves in Gods sight but very stadows and meer Nothings. The King of Kings, will lend thee bis Ear, will bear thee, will belp thee, and his Throne is accessible every minute; thou needest not, to make thy entrance, either Credit, or Favour, or Friends, or pitiful follicitings, nor any trouble for Attendances. And yet bow great this Throne, bow great his Glory and Magnificence ? God fits thereon, encircled with a Light, whose lustre dazzles even the Eyes of Seraphims: Round bim are thousands and ten thousands of Angels and Arch-Angels, profrating themselves before bim: On his right hand are Rivers of Pleasures to delight his Children in; On his left Torrents of Fire, to consume his Enemies: On one side, Hell and Death, and all the dreadful Executioners of Wrath and Vengeance,

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Vengeance: on the other, Heaven and Paradife, with all the glarious Recompences God bath prepar d for those that love him. Those feeft not this, my Soul, and therefore thou art but little affected: but thou must needs believe it, although the Veil of the Flesh at present binder thee from feeing it. Represent therefore to thy felf, the magnificence of that Throne, admire, and tremble, and acknowledge with thanks, that though thou art corrupted, O-my. Soul, by the Commerce thou hast with a wretched Body, abiding in a house of Clay, baving thy feat in the Dust, as thou truly bast; thou art yet at liberty, to present thy felf each moment before that God, who fitteth upon the Cherubims, and flieth upon the wings of the Wind, who maketh his Angels Spirits and his Ministers a flame of fire. Thou bast permission to pray to bim, my Soul, but alas, thou knowest not bow, and that is because thou canst not love. One never wants something to Say to a beloved Friend: when ones Heart is entirely opened to any one, and one is permitted to pour bimself into bis Bofom, one never besitates, or stops short. Ab; if thou didst but perfectly love thy God, thou never wouldst be weary of entertaining bim; thy Imagination never would be frozen, thy Tongue never be mute, and thou wouldst ne-

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ver want expressions: thy Heart would spread abroad like a stream, and thy Prayers would roll about so stames: but then languishest at thy Prayers, because thou speakest not to God, as to thy near Friend: the driness of thy Heart proceeds from the coldness of the Affections, and thy want of Charity to God.

# PRAYER.

# To the Holy Ghost, and to Jesus Christ.

D holy Spirit, who art the Love itlesf of the most adorable Trinity: Spirit of Prapers, make intercellis ous for me, by interrupted lighs and grouns unutterable: Teach me how Imust pap: I know very near, what should be the matter of mp Mayers, but I know not how to give them form : I perceive in my felf a Chaos of Thoughts, and confused motions, which I cannot untangle, of make any thing of: the Light is confounded with the Darknels; and morally Thoughts with heavenly ones. Divine Spirit, who, in the keginning of the Creation, drewest the light from darkness, and ozder from

from confusion's Stretch our time minas even now over the Chaos of mp thoughts, and strike out Prapers from thence, well conceived, wellform'b, and well digested : makelf the burnby to weak; Thou givelt Cloquence to those that stammered: Touch my Tougue with a Coal from the Altar, that my Lips may be thereby purified: open my Lips, and my Mouth thail thew forth the praise : Warm thou my Deart, and fill it with good and pions Choughts, that from its abundance mp Mouth map fpeak. And thou. O Tozd, Mediatour of the new Covenant, our great high Priest, receive inp Prapers as the Incente. and bear them to the prefence of that adorable Throne, on which thy father fits, and make them fume before him: Cause thou an Odour of sweet finelling Peace and Reconcilement to arife from thence, and let him accept the Calves and Offerings of my Lips; and because mp Offerings are imperfect, cover thou them with the most perfect Righteousnels; and obtain that for me, by thy Intercession ;

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cettion; which all my Prapers can never do.

### CHAP. X. ir glocking survivos Distant

The Fifth particular Advice; Fasting, and Mortification.

7E cannot deny, but Fasting and Mortification are very necessary Helps to Devotion, unless we will deny the Scriptures and the Maxims of the Fathers of the Church. The Scriptures seldom separate Prayer from Fasting; and to both of them together attribute Power of driving out the most dangerous Devils. This kind of Devil, goeth not out, but by prayer and fasting. The Flesh is a rampant Horse, that we cannot manage, but by plucking up the Reins: Tis a Lion that we cannot, nor must not, feed till he grows fat, if we would not have him grow wild, and

and endanger his falling upon us: The Body, if you observe it well, is this very Flesh of which the Scriptures complain so often, and so loud: of which it is faid, that it is an Enemy to God, and its fruits, are Excesses, Infolencies, Murthers, Adulteries, Contentions, Strifes, Envyings, Ambition and Avarice. To hinder these Fruits from growing, 'tis good to keep this Root dry: for if we water it with carnal Pleasures, it will shoot forth its curfed Branches, and will turn us out of the way of our Salvation. As Plants that grow apace, and furmount their Neighbours, keep them in evil state, by drawing from them all the good nourishment of the Earth; fo the Flesh never thrives but to the Souls cost, which it still keeps in great driness of Consolations, and an extreme barrenness of Fruits. A great Meal is but an ill preparation for an. Exercise of Devotion: one cannot be in the Kitchin and the Closet at the fame time; and whilft the Soul is in its

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its Furnaces, feething, and digesting its Victuals, and diffributing its Ali ments about, it cannot fir abroad to places appointed for Meditarion and Contemplation. There are fill thick Clouds, and gross Vapours, that are riling from the Spornach, that make the Heart manty for any long dight or excellent Operation. Ahundouce of Delicates, faid Saint Boff, fend up a. hundance of fuliginous Exhalations, like Choudsal that dirken, es vit mere, the Sun, and light which is caused in the Understanding? by the boly Chost: And therefore Mafes, that he might Contemplate upon God, without any Cloud to interpole, continued forty days and nights, without either Meat or Drink, that the Superiour part of his Soul, might be free and difingaged from the trouble and obscurity of the inferiour Part. Ease and abundance make the fins of Sadom; and the impurities of Life: are the effects of the mouths Excels it Afternhigh feeding, the Blood is enflamed, and that gives

life and disposition to all carnal Pleafutes, and an inclination to worldly Delights, which is always immoderate, and knows no bounds nor end. The people fat down to eat, and to drink, and rose up to play. Tis therefore of absolute necessity, to obferve the Rules of Sobriery, and to nourish the Body no farther than is necessary to its well-being: We must give it what is necessary, and refuse it what is superfluous, that it may never be in a condition to rebel all painft us. Nay, we must oft retrench its Necessaries to tame it the more: For the Flesh being humbled contributes much to the Contrition of the Heart; and the less a Soul is united to its Body, the eafier it is to take its flight towards God alla Fasting, our Devotions are not interrupted by fleep and drowfinels, nor corrupted by involuntary Movements, nor fullied by dishonest Thoughts.

But concerning Fasting, there are feveral things to be understood: First, We must not look upon it as

a part of Devotion, and Worship, by

which God is served; for the King-

dom of Heaven is not in Meats and

Drinks, 'tis only a Help to Devoti-

on: and this confideration will help

us to another, and that is, that we

must not think that Fasting is any

practice, or its continuance.

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thing in itself, but only in the case of Devotion: For to fast when we Ride, or take a Journey, or in any of our Affairs, is a work of no great merit, nor of use. The first Consideration will furnish us with a Third, and that is, that Fasting need not be us'd in Devotion any oftner than we find it helpful to us, or that we stand in need of it, and consequently one cannot give any certain Rules for its There are some Tempers so weak, that Fasting is so far from being aiding to their Devotions, that it rather hurts them: because it throws the Body into

that hinders the Soul from raising it self. Others there are, that cannot be subdued but by long Mortifications, and these should never spare themselves. Some are tamed more easily, and should get to understand themselves, but yet they must take heed, that the weakness of their Tempers serve them not for a precence to dispense, with their necessary Mortifications.

But we cannot however approve the Cruelties, some exercise upon their Bodies, as upon declard Enemies, sparing neither Fire nor Sword. We will not meddle here with Controversie, but leave every one to their own Conscience. We only say, that though these Excesses are not new or Modern, yet they are never the better for all that. Church History, I know, supplies us with abundance of Examples, of excessive Mortifications, but I had rather keep to the decision of Saint Basil, who cannot be suspected

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suspected in this Gasquebeing angreat Partifan and promoter of Fasting and Mortifications . Yes this Said Baff repeats a great many times the Precept of Mediocrity, and infifts very much upon it . He foebids his Vivi gins and his Solitarist to please themo felves in excelline Mortifications, and fays in his Book of Firginity is That the burthen of the Flesh that is beavy and exceedingly bloated up, is no greater a bindrance to the raifing up the Souls oban the feeblands of a hody fick and mastrated by a long Excellent Morn tifications and therefore he expresty orders, that Necessity be the Rule of Abstinence and Fasting.

Another piece of Advice that I would give on this Occasion, is, that Fasting and corporal Mortification strike not to the bottom of the Soul, nor mortiste all forts of Sin. S. Basil says, That the Devil not being able to possess bimself of a Saul tamed by great Mortisteations, seizes on a Soul that is wholly maked, and by, and in it, be-

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tivi and sends flefuly Defrees a listhe Soule without the Bedy, is capable discommitting corporal Sine in spight of all Modrifications, how should lit cure it felf by those means, of such Diffempers as are entirely in its fuch be lake Envy, Pride, and Self-love? We know also these Passions reign with greater way in the Souls of the men of Haircloth, Scourges, and Macorarions chan elfewhere. This War h aniel to the Body; and that foems la senduncing to all Self love, his vet for the most part, kin another fore of most delicate Self-love that tends to Glory by extraordinary Ways, to attain it the more certainly. From all this of conclude, that the Mortificawiond Saine Paul requires; when the bide us Mestifie our Members which are upon Earth; and that which we have thought necessary to advise to, goes farther than bodily Mortification. To stifle this Self-love, this Pride, these Jealousies, these Hatreds, Envyings, Avarice and Ambition, there

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there is need of another kind of Falting, and that is an abstaining from all fuch Actions as may feed and mourish those Vices. I conclude this Chapter and this Treatife, with the excellent Words of the oft-named Saint Ball, Take beed to thy felf that they definest noe the Excellence of Easting, by abflaining only from eating, for a true Past confifts in abstinence from Sin. Thou extest no Flesh, but thou devourest and tearest thy Neighbour : Thou ab-Rainest from Wine, but thou abftainest not from doing Outrage: Thou waitest for the Evening before thou will cat, but then spendelt the day in Wranglings: Woe to them that are drunk, but not with Wine. Amon is the drunkenness of the Soul, that fets it beyond and out of all Reason, as well and as ove agon Earth's and coniW to down inappint necession

ATTO ME Jealoufles, the H trees, Envylogs, Avarice and Ambirtion,

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# MEDITATION.

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Tis a dangerous Drunkenness, that of Wine: I own it is: and an abominable Sin, the fin of Gluttony: they are great Enemies of Devotion; and therefore Fasting, Abstinence and Sobriery are very nereffary, to the assisting and promoting it. But take good beed my Soul to thy own felf, these Vices principally respect the Body. There is another Drunkenness, another Gluttony, that are immediately exercised by thee, and are it may be, much more dangerous. This Drunkennefs is Pride, this Gluttony is Covetouinefs and Ambition. How many Souls do I fee drunk with the Vanities of this World, and a high Opinion of themselves ! they are so exalted with Pride, that all this VV orld cannot contain them, fo far they extend, and fo bigb they raise themselves. This Drunkenness makes them make a thousand false steps, and a thousand stumbles. Their ways are all oblique and crooked, as the ways of Drunkards truly are. They have always a great Opinion of themselves, and of their Wildom, Power and Prudence: yet all this often fails them:

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them: they reel up and down, and at last they fall. For Pride, Says the Wise man, goes before a fall. Examine well thy felf. my Soul, if then art not tainted with this Evil, nor drunk with the thoughts of thy own Justines and Deforts Alan, if thou deniest shis, then motherwelligest it. Ab, tis a mighty piece of pride to think one it not proud; for his to shouk you are as good indeed, as you esteem your felf : but no man in the World but efteems bimself ketter than be truly is. Thou will fay, it may be, that show baft a weny ill Opinion of sky felf; but be about fure, my Soul, show doft met despile the felf as much as thou are trivly despieable : but, if thou dost despise the felf indeed, thou makeft a merit of that very thing, and are proud of thy own neglecting thy felf. The other Vice of Glutary, the gluttony of the Soul, is no less dangenous. Thou feast men, my Soul, shat decions and pat continually, and never foy, it is enough; suby, 'tis no otherwise with the Ambitiques and the Covesous that fuck the substance of the poor; that eat the people of God, as it were bread; that labour with inconceivable greedings to enrich themselves sthat fearch the World a bout, and find no end of their defires, that mount to the bigbest pitch of Honour and GreatGreatness, but cannot fill the depth of their Ambition. Take beed, my Soul, of launching out to these Excesses. For he that is an bungred for Silver will never be satisfied therewith. Quench then the fire of thy Defires, for if thou fillest them, thou feedest then; and they will eat thy very Entrails, and coule, it may be, such a flame as may confume thee, and thy Neighbours. I must net therefore neglect bodily Fasting, but the principal Fast is Humility, which will preforve me from the drankenness of Pride; and contest of iddind, which will make me neglect all things superfluous, and be content with all things necessary. This is the true febriety of the Soul, and these two Vertues go hand in band. Be fumble, Oany Soul, and thou wilt be contented with thy Fortune, know but how little thou art good for, and thou wilt quickly besper suaded, that thou hast more than then deferruet.

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#### PRAYER

Mag! My God, make me to un derstand my Vileness, and my Po-thingness! 'Tis very sure that I am nothing, but pet I cannot confels as much: mp Apouth indeed faps it, but mp Beart agrees not thereto; and I still find within me the Devil of Pride, folliciting me, and saying softly to me, fool that thou art; why don thou speak thus vilely of thy felf? If thou dolf not prize thy felt, who thall? Are other Men obliged to have a better Ovinion of thee than thou thy felf half; fince thou shoulds know thy self the If I humble mp felf befoze thee. @ God, 'tis because I look upon it as a thing of no Disparage ment; the Proportion betwirt mp felf and thee, being so infinitely great. But with Men I take other Mea fures; I endeavour to deceive them, and give them a great Opinion of me; I would keep mp Kank, I mould

would be valued, and cannot endure to be despited. O mp Jesus, who humbleds thy self to Death; inspire into me thy Pumility, and disengage me from mp Pride: That being persuaded that I merit nothing, I may be always content with what thou givest me; that Piety and Content of Mind may be to me great Gain; and having food and Kaiment, let me be therewith content.

S 2 CHAP.

# CHAP. XI.

# Of the Rash Judgment that is made against the Devout.

Have given such Advice as I thought necessary to Devotion. But before I end, I believe, I owe a word of Consolation to such as are truly Devout, of whom there is fo hard a judgment passed in the World. They are all of them commonly put into the rank of Hypocrites; they are false Devoto's, say the Prophane, that observe Forms so exactly, that are, found so constantly at the Exercises of Piety; that lend such attention to a Sermon, that Pray and Continunicate with so many visible Tokens of Devotion; We are, fay they, nevertheless good Christians for having less affectation; we have that which is folid in Piety, and others have

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have the appearances. We must own that Hypocrific does a great deal of mischief to true Devotion. I do not deny but that there are abundance of false Devoto's. There is no Veil, with which evil Consciences do more commonly cover themselves, than that of Piery. But because there are Hypocrites and false Religious, is it therefore necessary there should be no truly devout People ? there are false Diamonds and false Lights, are there no true ones of each kind? There are some that think they have found a good Remedy for this Evil: and that is, they affect an appearing neglect of Devotion; for having at the bottom some Zeal, they imagine it necessary to affect in publick, a Style, and Air of indifference, to avoid the accusation of Hypocrisies. But this is to avoid one Evil by incurring another, and a greater. When we are brought to the necessity of either committing a fault our selves, or occasioning another to do so, we must S. 3.

must resolve upon the last. We are called to let our Light shine in good works before men, and to edifie our Neighbours by our good Examples. Woe to such as place the Candle under a Bushel. But to fay truth, I believe that those that make it their business to hide their Devofrom us, hide no great matter from us, there is I doubt but a very little When a Chamber is one fire, the flames go out at the Windows. Devotion is a Fire, that throws its flames through every open passage, and nothing can hinder them. If the Heart be full of Zeal and Piety, it will appear upon the Tongue, in the Hands, and even in the Eyes. 'Tis true, we must avoid Affectation, God abhors those pompous Shews and Ostentations of Piety, that set themfelves forth at the Street corners, and are perfected by elevations of the Hands, turning the Eyes, and pale Countenances. The most secret Devotions are always the best: but 'tis

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very easie to distinguish Affectation from Sincerity. Did our prophane ones know themselves never so little, or understood but any thing, they would never confound a modest Piery, and fage Devotion, that shines not but from under the Veil of profound and true Humility, with a Devotion made up of Grimaces. The Lives and Manners of men are the Touchstones of their Sincerity and Devotion. If a devout Person, be covetous, ambitious, one that enriches himself at the expence of the Poor; a furious Man, a revengeful, or the like, I confent he shall be put amongst the false But if his life is in all re-Devotes. spects unblameable, 'tis a sin to be punish'd with all the flames of Hell, to judge that his Devotion is false and hypocritical: 'tis a kind of Sin against the holy Ghost, and like that of the Pharisees against our Lord, when they accused him of doing that by the help of the Devil, which he did by the Finger of God, and by his S 4 Spirit.

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Spirit. These prophane persons do the same thing, they attribute to the evil Spirit of Hypocrifie, the work of Gods Spirit. But, say they, if these Devoto's appear regular in their lives, it is because they have Art enough to conceal their naughtiness, the love of their Reputations engages them to fuch continued Precautions as take and keep from the Publick all manner of . knowledge of them. But is not this to violate all fort of Rights, to invade even those of God himself, and pretend to dive into the very Heart? Is not this to violate the Afylums of Secrefie, to judge thus hardly, of what appears by no manner of thing in the World? Is it not to go against all the Rules of good Sense, to judge a man to be wicked, because he appears To conclude, I fay, that if I were driven to declare for one, either the Hypocrite, or the profane Libertine, I should rather do it in favour of the first than second: the Hypocrite at least is half a Christian,

tho

tho he have the worfer share of it. His Exterior is edifying, and his false Piety may kindle true in other Folks. But the Libertine has nothing good either within, or without. He offends God, foundalizes his Neighbour, ruins his own, and other mens Salvation. I end therefore with ad viling our Religious to affect nothing; to take great heed, that he hide not his Devetion under the Veil of Indifference to please the Prophane: that he be exact in frequenting holy Affemblies; to hear with Actontion 5 to pray with Ardour; not to dispense with actions of Humility, but yet co do them with moderation; and after this, let him make an attempt to raife himself above the judgment of thele openly prophane People, and God that less the fingerity of their Hearts, will recompence them, and punish most kverely tholorally Judges?

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What an extravagant madness is it, more to fear the rash Judgments of Men, than the just ones of God? but yet my Heart reproaches me with doing this. How often bave I found in my self an inclination to do fomething good, and have been bindred by a wicked shame? I shun the being remarkable for my fingularity, and therefore I am ordinarily just as the rest of the Croud. How oft was I enclin'd, to bave faid some good things, yet chose rather to attend to other Discourses, vain, or sinful? Nay, I not only attended to, but made up part of them my felf. How often have I met with the profane, whose wicked words I had in true abborrence, but yet I suffered and approved them by my Silence ? How frequently bave I condemn'd fuch and such Pleasures, in which not withstanding I suffered my self to be afterwards engag'd? Curse on thee, O thou fatal deadly stream of Custom ! Who is there that is frong enough to withfrand thee ? O wilt thou never be drawn dry? How long will abou perfift to drag by force the Sons of

Eve

Eve into this vast and perillous Ocean, where they can hardly fave themselves, that get upon the Plank of Jesus Christ bis Cross? Alas, my Soul; if thou art in the Crond. thou wilt periff with the Croud: thou will be nevertbeless damn'd for going to Hell. with company. The fociety and multitude. of those accursed ones diminishes not their. pains. Seek not therefore the approbation and the praise of Men at the expence of thy Conscience and Salvation: that is, to purchase wind and smoak, at much too dear a rate. VV bat fignifies it to thee, what Men judge of thee, provided God, that fees thy Inwards, judges well? In the VVorld, fins carry away Rewards; and the brave Vices are commended: but comfort thy self, and be assur'd another Life will come, inwhich all shall receive what is their due. Then the rash judgments of Men shall bemade void by Gods most Righteous one. Then Jesus Christ shall own and confess thee, before his Father and the boly Angels, and shall fay, Come thou good and faithful Servant, enter thou into the Joy of thy Lord: and then shall be, in sight of Heaven and Earth, of Men and Angels, reprebend and condemn those rash and bord judgements of Men, that violate every day, that.

that Law of Egany, Judge not, that ye be not judged. Seek therefore, o my Soul, ob feek to be approved of God: walk before bim, and be perfatt, be not a slave to Custom: be not conformable to the evil Customs of this evil VVorld bink continually on him, before whose Byes shou watkest continually, and who must be the Rewarder of all thy works, or the Avenger of all thy fins : get far from the society of the prophane, that thou beeft not infected with their Contagion; and fince thou caust not vanquish their ill Gustoms by thy good Examples, take beed sheer bad Examples vanquish not thy good Castoms.

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Mar my Boy my Saviour alibu Rederner ; coine to me Ane fince: the Breeam bears me away, the Course of waters earcies one: I from, and try, bat Will ge bown and am more and those entrains in the Ploods of this weeld a Correspond I combening all pain woods and a cions, and all bad Culions, that are far from Modelly, Simplicity, Sobriery, and from Chai-fron Pinrip But pet II let my felf go on. Cake me, D Lord mp God, my gunedian into continuous Princel, and fead ine by the good Spirit in this sharp, rough and difficult Pallage. The Moeld is a bangerous Sea, al maps beaten with Storms and Cemmeles, and never caim; tis full of Banks and Rocks, famous for a prodigious Multitude of Mecks.

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Wzecks. Lozd Jelus Chzist, be thou mp Pilate: Bleffed Spirit, be thou my North Star in this molt perillous Dopage; that I may get out of these Depths that open their gaping Mouths to take me in Enlighten me in this back Pight, that I wan ber not; but leaving apart all those by roads, though never so trodden and frequented by the worldlings . Inman march ion in the King's Digh-way, though it be never to deserted and unused, Let me no on in the Ways of Piety, of Kighteoulnels and Debotion, which thou half marked out; and that in thele lafe maps, I map abbance continually, and leave the Mocla and Sin behind me: Aet me tend to the Mark, to the Prize, to the Postesson of Beaben, to which thou halt called me. O, mp God, grant that I map arribe at last to that most Blessed Place, that Part, where I thall be late covered from all Tempelt; to that Beaven, where I thall fee thy face in Righteoul nels;

nels; where I thall be latisfied with thy Likenels; where I thall see thee without End, possess thee without Wearinels, and shall be blessed to all Eternity. AMEN.

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